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THE
PUBLICATIONS
OF THE
SURTEES SOCIETY.

VOL. LXXXVII.

PRINTED BY
SPOTTISWOODE AND CO., NEW-STREET SQUARE
LONDON

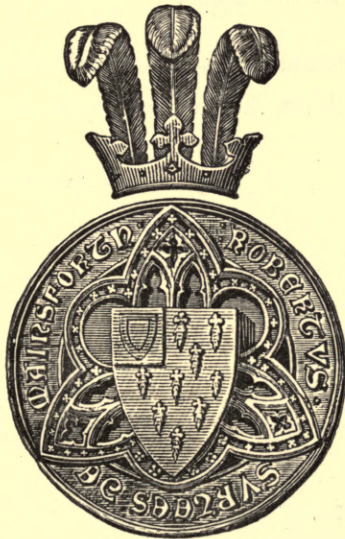
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THE
PUBLICATIONS
OF THE
SURTEES SOCIETY

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ESTABLISHED IN THE YEAR

M.DCCC.XXXIV.



VOL. LXXXVII.

FOR THE YEAR M.DCCC.LXXXIX.

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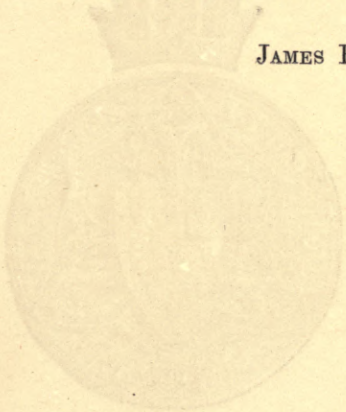
SURTEES SOCIETY

REGISTERED BY THE LAW

At a Meeting of the Council of the SURTEES SOCIETY,
held in Durham Castle on Tuesday, March 5th, 1889,
Mr. Greenwell in the Chair,

IT WAS ORDERED, that the Metrical Life of St. Cuthbert
should be edited for the Society by the Rev. J. T. Fowler.

JAMES RAINE,
Secretary.



THE SURTEES SOCIETY

FOR THE YEAR 1889

PRINTED BY
J. W. GIBSON

his eye With his hande he grasped
All ye behyng was esthaped
he fande his eye all hale
Mundin de Rege Elfrido

Alfride the greake
Ry l'fridus

Who so lykto here salt he leye
hold cuthbert come and anow aseye

As a pilgryme pur
At elfride house alinose to gano
A seynand half a lase him gano
forth fra yeyn he fore
ye same lase ye seynando
yat he had onte all hale ho fande
yuo felt yuo feily thung
Alse sone with in a stert
Thingh helpe of saunt cuthbert
Elfride was goumed kyng

Hll myght god and meyr full
And with meyr yght full
Of his dome walter dypose
Englyssh folke for paye foly
With schappe stowe to chasty
And in case to clop
Of wynnys worle a gerte heste
Of dimes and of fyfeno with gerte heste
Entyd england with in
Vbla ye fyfeno folke redd
half den ye dimes thye hofno yu spred

Ch 3

THE
LIFE OF ST. CUTHBERT
IN ENGLISH VERSE,

c. A.D. 1450.

· FROM THE ORIGINAL MS.
IN THE LIBRARY AT CASTLE HOWARD.

Published for the Society
BY ANDREWS & CO., DURHAM;
WHITTAKER & CO., 2, WHITE HART STREET, PATERNOSTER SQUARE;
BERNARD QUARITCH, 15, PICCADILLY;
BLACKWOOD & SONS, EDINBURGH.

1891.



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P R E F A C E.



THE manuscript from which 'St. Cuthbert's Life' is here printed was first brought into notice by Canon Raine, who found it many years ago in the Library at Castle Howard. It is described in the list of the MSS. of Lord William Howard ('Belted Will') formerly at Naworth Castle, as 'The Life of St. Cuthbert in English meeter' (*Household Books of Lord William Howard*, Surtees Soc. Appendix, 470, 487). Inquiries have been made in many directions; but no other MS., nor any edition of this Life, is known to exist, though an omission between ll. 4796 and 4797 (see *Corrigenda*, p. 248) shows that there was an earlier MS. It is written on 202½ pages of vellum, now about 10 inches high by 5¼ across, in a uniform hand, a specimen of which is shown in the frontispiece. The first two leaves, pp. 1-4, are much decayed and in parts quite gone, but pp. 25-28 of the MS. as it now is contain a later copy of this part of the Life, from which the blanks have been filled up in small type in our pp. 2-5. Two leaves have been lost entirely. See p. 152. The otherwise unoccupied part of MS. p. 203, and pp. 204-206, which complete the volume, are full of scribblings and rude drawings of sixteenth and seventeenth centuries, and some disfigurements of the same kind occur in the body of the work (see pp. 245-247). Some of the MS. notes have perhaps been made by 'Belted Will' himself. The volume has at some time been put into a calf binding, and the edges have been cropped so as, in a few cases, to interfere with a word.

Although the Life appeared to be taken almost entirely from well-known sources, it was thought to be very suitable for publication by the Surtees Society, as affording a good example of Northern English of the fifteenth century, and as bringing together, in a convenient form, the whole of the history and the best part of the folklore relating to one of the most famous of our Northern Saints. It is not a continuous life, but a collection of previously existing lives, thrown into English verse, keeping very close to the original Latin prose, and is divided into four books. Book I. is the Irish Life contained in the *Libellus de Ortu Sancti Cuthberti*, which was edited for the Surtees Society by Dr. Raine in 1838, from a MS. of the fourteenth century, probably first written towards the close of the twelfth, belonging to the Dean and Chapter of York, of which there is an account in the Preface to the *Scriptores Tres*. Its fabulous character is pretty evident on the face of it, and is recognised by the editor of the Lives of St. Cuthbert in the Bollandists' *Acta Sanctorum*. Nevertheless, it is very interesting from its references to Irish manners and customs, and as having afforded materials for mediæval hagiography and artistic representations. The windows in the cloisters at Durham once contained, and the St. Cuthbert window at York Minster still contains, many subjects from this Life, which is the only 'authority' for events previous to St. Cuthbert's 'call' at eight years old, as related by Bede. Our translator has not included the supplementary chapters of the *Libellus* (xxiv.—xxix.), but concludes Book I. with the story of 'layks and plays,' which is, no doubt, taken either from Bede or from the early anonymous life, or from some lost source common to both, and to which the earlier chapters of the *Libellus* lead up, after having made out for St. Cuthbert a royal ancestry, through a highly picturesque and romantic chain of circumstances. Cuthbert's origin is not accounted for by Bede or by the Lindisfarne monk, and it is possible that there may be some germ of historic truth at the bottom of the Irish

story. It is a matter on which we have no sufficient grounds for forming a positive opinion one way or the other. If, however, Cuthbert had actually been brought over from Ireland and sent to school in Lothian, Bede must surely have known and have said something about it.

Book II. simply follows Bede's *Vita Sancti Cuthberti* chapter by chapter.

Aftir þe saying of saint bede,
þe whilk in latyn his lyf wrate
þat here in englysch' is translate.

See the Table of Contents.

Book III. is from the 'Ecclesiastical History' of Bede, the *Auctarium de Miraculis*, referred to p. 126 n., and from Symeon's 'History of the Church of Durham.' It is designed to tell

Of diuers miracles þat cuthbert did

after his death, and carries the story to about A.D. 1064.

Book IV. seems to be intended as a sort of appendix, and has perhaps been an afterthought. It begins by following the *Brevis Relatio* (p. 187 n.), which gives a brief epitome of Cuthbert's life. This is followed by a calculation of his age, and then by an account of the founding of the minsters of Holy Island and Durham and of their later history, from Bede and Symeon, including the harrings of Northumberland by the Danes, the flights and wanderings of the Haliwerfolk with the sacred body of St. Cuthbert, some remarkable miracles, the murder of Bishop Walcher, and the final settlement at Durham under Bishop William.

By way of conclusion the translator has added an account of the bounds of Islandshire, and of royal and other donations down to 1098, from the *Brevis Relatio*. The translator's own summary of the contents of his work is contained in lines 1-58.

Throughout this volume, the original sources are indicated in the margins, so far as they have been made out; there

are very few places where the translator appears to have ventured on original composition. Such are, perhaps (besides the introductions to the four books), remarks on hatred of religious men, 1175-80; on sickness of good men, 1503-6; on Cuthbert's foreseeing his future greatness, 1583-4; on wild places in Northumberland, 1632-3; the calculation of Cuthbert's age, 6617-6646; remarks on Eata, 6535-6542; on the geography of Northumbria, 6701-6706; that all minsters had their rise from Lindisfarne, 6713-6720; the fate of the monks who remained in Holy Island, 6763-6770; coronation of Guthred at Carlisle, 6833-6840; a calculation of time, 6847-6852; his own theories about women and St. Cuthbert, 7283-7322; and the remarks on 'Oswigius' and 'Oswiw,' 8203-8214. Sometimes he gives little touches from his local or other special knowledge, as in the mention of St. Hilda's chapel, 1129; the 'thrus-house,' 2180; the mantle and ring, 2975; the bishopric of Durham, 6286. That he was no great clerk, appears from a number of mistakes which a more highly educated person would not have made. Thus we have such words as 'Anchonitane,' 1909, and 'Hardinens,' 21, from Latin adjectives, treated as substantives; and at l. 8120 we find 'Adeschemounde' (ad Eschemounde=Eskmouth) as a single word; at l. 40 we have 'anathael' for Nathaniel.

The editing of the manuscript was at first entrusted to the late Canon Simmons, editor of 'The Layfolk's Mass-book,' etc. He had it carefully transcribed, but his long illness and lamented death came before he could bestow much attention upon it. It was then offered to Dr. Sven Söderberg, of Lund, who had the transcript in his possession for some time, but was obliged by more pressing engagements to decline editing the work. Hereupon, after much persuasion from kind friends who judged too highly of my qualifications, I reluctantly consented to do the best I could with it. Every one must have a beginning, and this is my first experience in work of this kind.

I have not been able to bring to bear upon it those stores of philological learning which were possessed by the two scholars who undertook it before me; but, at any rate, I had a keen interest in the subject, some acquaintance with Cuthbertine literature and art, and a determination to present the reader with an accurate edition from the original MS., with all its faults, real or supposed, together with such notes and other helps as seemed likely to render the book more intelligible and therefore more acceptable to the great majority of our members. And, indeed, with the philological part of the work I have been very greatly helped by the kindness of two friends, one the learned editor of the 'New English Dictionary,' the other the reader for the press at Messrs. Spottiswoode's. Dr. Murray has most obligingly made time to look over all the proof sheets, and has given us the benefit of many corrections and suggestions of the highest value, besides those on doubtful points which are referred to in the notes. His time is so valuable, and his great work is of necessity so engrossing, that we ought to be especially grateful to him for the above help, and for the kind way in which it has always been given. Mr. Adams, my other chief helper, is not known in the literary world, but ought to be. A keen critic, possessing with other scholarly attainments an advanced knowledge of Middle English and Old French, he took a scholar's interest in his official duties connected with the proof-sheets, which resulted in his furnishing me with corrections, illustrative quotations, and critical notes, which are scattered at large throughout the work, especially in the *Index Verborum*.¹ His zeal has been of signal benefit not merely in this way, but by its reaction on myself, stimulating me to increased interest and exertion. Numerous as are the quotations in the *Index Verborum*, it is hardly necessary to say that their number might have been increased indefinitely.

¹ See, among others, his notes on 'Nurry,' 'Splent,' 'Wharth,' and on my corrected gloss of the phrase 'Draw on lyte.'

We have just inserted such as seemed especially necessary, or which took our fancy for other reasons, without any attempt at making anything like a complete collection. But the Index contains, I think, all the words that are in any way remarkable, and nearly all find illustration in the text. It is proper to mention here that some of the glosses, etc. in the text are corrected in this Index, where also will be found elucidations of certain words passed over or insufficiently explained in the notes on the text.

The 'Earlier Life,' of which two versions are here given, has been prefixed, as have the Carlisle couplets following them, as affording interesting illustrations. Mr. Adams has directed my attention to an early account, in Wiltshire verse, of the episode of King Alfred and St. Cuthbert, in the 'Chronicon Vilodunense,'¹ lines 474-573, which may be compared with our lines 4333-4571.

It has been pointed out that our translator makes no use of the supplementary chapters in the *Libellus de Ortu*. Hence it is that we have nothing of the once popular story of Cuthbert and the king's daughter, so quaintly told in *Rites of Durham* (Surtees ed.), p. 31. Neither have we any of the marvels related by Reginald, whose *Libellus de admirandis Beati Cuthberti virtutibus* (Surtees Ser. vol. 1) was either unknown to our translator, or disregarded by him as unworthy of credit. Nor have we the least indication of certain modern legends which have constituted most of the post-reformation Cuthbertine folklore, but which, as they are fast dying out, may here be recorded *in memoriam*.

1. *The Dun Cow*.—In a sort of panel or recess in the exterior of the north-west turret of the Chapel of the Nine Altars at Durham is a sculpture representing two women and a cow, substituted about 1775 for one of uncertain date,

¹ Otherwise entitled 'S. Editha sive Chronicon Vilodunense,' as in Horstmann's edition (Heilbronn, 1883). The poem was known to Leland (*Coll.* ii. 195), and was first edited by Black, the editor of the *Life of Becket*, in 1830. We have occasionally quoted from it in the Index Verborum.

much corroded, representing two figures and a cow, of which there is a rude woodcut in Hutchinson's 'History of Durham.' Hutchinson and Surtees think that the sculpture may have represented the riches of the church, in accordance with an old saying, 'The Dun Cow's milk makes the Prebends' wives go all in silk,' and that the legend of the Dun Cow may have arisen out of the sculpture. This legend first appears in *Rites of Durham*, written in 1593, which adds to Symeon's account of the arrival of the monks at Durham thus: 'But, being distressed because they were ignorant where Dunholme was, see their good fortune, as they were goinge, a woman that lacked hir cowe did call aloude to hir companion to know if shee did not see hir, who answered with a loud voice that hir cowe was in Dunholme, a happye and heavenly eccho to the distressed monkes, who by that meanes were at the end of their journey, where they should finde a restinge place for the body of their honoured Saint' (Surtees ed. 61). Robert Hegg, in his *Legend of St. Cuthbert* (1626), says: 'As concerning the vulgar Fables of the *Dun-Cowe*, or the marble Monument of *Hobb of Pellaw*, I finde nothing in the Historians of this Church, who would not leave out any thing, that might concerne *St. Cuthbert* by way of a Miracle' (ed. 1777, p. 28). Dr. Raine states, but without giving any authority, that Aldhune set up the original Dun Cow, that Carileph intended to have placed one somewhere about his cathedral, that Flambard carried out that intention, and that the weather-worn sculpture engraved by Hutchinson was either Flambard's cow, or one erected upon the completion of the Nine Altars (*Brief Account of Durham Cathedral*, 1833, 118 n.). The fact is that it is impossible to assign any date to the earlier sculpture, and it was unfortunately not preserved when the present 'Dun Cow' was made. As to the question whether the sculpture arose out of the legend or the legend out of the sculpture, I confess I am inclined to agree with Canon Greenwell, who prefers the former view. It is quite possible that there was

an oral tradition founded on some such occurrence as that related in 'Rites,' and much more likely that something of that kind would be represented in sculpture, than that anything of an allegorical nature would be attempted. Besides, the story must have been current for a long time previous to its appearance in the *Rites of Durham*. There was another famous 'Dun Cow' slain by Guy of Warwick, and the 'Dun Cow' has long been known as an inn-sign in various parts of the kingdom, e.g. at Swainsthorpe near Norwich, on the road between Durham and York, at Chingford Hatch in Essex, in the Old Kent Road, London, and elsewhere. Leading up to the corner of Durham Cathedral where the sculpture is, we have 'Dun Cow Lane,' probably named from a public house under that sign which formerly stood there, as does one now in the adjacent borough of Elvet.

2. *Hobb of Pellaw*.—The first mention of this worthy which I have been able to find is in the passage quoted just above, from Hegg's 'Legend.' Sir William Brereton, who travelled in the county in 1635, gives the legend as follows:—'In the churchyard is the tomb of him that was steward, and disbursed the money when the church was erected, of whom it is reported that all his money being paid overnight, his glove was by a spirit filled and supplied, so as though it was empty overnight, yet it was replenished next morning; his hand is made holding a glove stuffed with money, and by this means was that great work built; the name of the steward was Hubbapella' (quoted in Murray's 'Handbook for Durham and Northumberland, 1873,' p. 47). Since the seventeenth century, the legend connected with the marble monument has taken quite another form, or another legend, not mentioned by Hegg or Brereton, has survived. Dr. Raine says: 'Again, there is the tale of the man who leapt from an elevated part of Durham Abbey for a purse of money, and whose effigy in the churchyard, with the purse in his hand, is almost as well known in the county as the church itself. The effigy is that of a female, and the purse is in

reality a glove' (*Brief Account*, 64, n.). It is now said that the man leaped from the central tower for a wager, intending to light on a feather-bed, but that his wife, who was watching his descent, feared he was going to miss the bed, so pulled it into what she thought to be a better position. The man missed it after all, and was killed on the spot. The 'purse' represents the money he meant to have won. This legend still possesses such vitality that the grass is worn away by the feet of country people who go to draw their foot over the 'purse,' why, I cannot make out, nor can I ascertain that any name is now given to the figure. But there is a remarkable historic basis for the present tradition, namely one of the exceptions taken against the election of Prior Melsonby to the bishopric in 1237, as follows: 'Item, quod tanquam homicida debet repelli; eo quod cum quidam istrio in cimiterio suo cordam a turri ad turrem extensam ascenderet, de voluntate dicti Prioris, idem corruit et mortuus est; qui Prior nec talibus illicitis debuit interesse, nec consentire; immo debuit expresse talia, ne fierent, inhibuisse.' So that the fate of the thirteenth-century Blondin is still present to the minds of the people, though the story has taken a different form.

3. *The floating stone coffin*.—Sir Walter Scott has introduced this in *Marmion*, canto ii. xiv. :—

In his stone-coffin forth he rides,
A ponderous bark for river tides,
Yet light as gossamer it glides,
Downward to Tillmouth cell.

In the Appendix, Note 2 F, he describes the coffin as then existing (as it still does) at Tillmouth, close to the ruined chapel, and thinks that 'with very little assistance, it might certainly have swum.' Archbishop Eyre thinks it more probable that 'the whole escort conveyed the body in a boat, or on a raft, down the Tweed' (*St. Cuthbert*, 1849, 103). But, referring to the tradition, Dr. Raine says: 'As to the tale itself, which, as it is a poetical one, has not escaped the

Master Spirit of modern days, it is not older, to the best of my belief, than the middle of the last century, when it was printed by Lambe, in his new edition of the old poem of 'Floddon Field' (*St. Cuthbert*, 44 n.). It appears to be founded on the story of the *Currok*, translated below in lines 771-802.

There is a reference in note 2, p. 2, to the Preface for 'proper names not explained in the notes.' It was then intended that these should be discussed at some length when not already well known; but as the work went on, they were, for the most part, explained, it is hoped sufficiently, in the notes.

That the dialect in which the MS. is written is the

Language of the Northin lede
That can nan other Inglis rede,

it is scarcely necessary to say. Such forms as 'bes,' be ye, 'dose,' do ye, bear witness to this. The orthography, too, is quite northern, except in the rimes 'all' one—none' (221-2), 'tolde—beholde' (119-56), 'wo—go' (4183-6), probably attributable to the scribe, in 'loue' = *dilectio*, and in some other words. The verb 'and' occurs at 1681. Concerning the sb. 'and,' breath, and 'wathe,' another of our translator's words, Dr. Morris says they were once peculiar to Northumberland, and travelled further south in the forms of 'ond' and 'wothe.' The curious reader may compare our poem with Hampole, Minot, the poems from the Harleian manuscript 4196 printed in Morris's *Legends of the Holy Rood*, the *Religious Pieces from the Thornton MS.* printed by the Early English Text Society, and the portion of the *Proces of the Sewyn Sages* printed from the Cotton MS. by Weber, who regarded the language as Scotch 'considerably anglicised.' One marked characteristic of this dialect is the prevalence of Scandinavian forms, many of which survive in the North at the present day. Dr. Morris, in his *Historical Outlines of English Accidence* (chap. iv.), gives sixteen

examples, of which twelve are contained in our Index Verborum. Two Scandinavian words used by our translator may be specially mentioned on account of their apparent rarity, viz. 'lund' and 'thret.' Notable, too, is the employment of 'slyke' to the total exclusion of 'swilk,' which latter also is absent from Minot's poems. 'Slike,' says Dr. Morris in his introduction to Hampole's *Pricke of Conscience*, 'marks a border dialect.' In l. 5117 we have the modern Yorkshire 'syke.' There is one example of the mutation plural 'hend.' The present participles, it will be observed, are in *-and*, except 'commyng' (l. 2762), and the substantives corresponding to them in *-ing*, e.g. 'lykand,' 'lykyng;' but we find the double forms 'passand' and 'passyng,' and 'tithings' and 'tithands.' There is a future tense expressed by *-s* added to the verb, e.g. 'bes,' 4495; 'leendys,' 4488. The word 'gate,' which is so common an element in northern compound adverbs, e.g. 'thus gates,' meets us with this function only in the phrase 'algates,' 'allegates.' The O. N. *gata* was used in a similar way; cf. *alla götu*, where *götu* is the genitive corresponding to 'gates.' The different meanings of 'gate' and 'zate' are seen in the rimes of 5819-20. We find 'at' as the sign of the infinitive, as in O. N. and modern Danish and Swedish. So 'haue at do,' for 'have to do,' in rimed Ripon charter (*Mem. Ripon*, i. 91); 'Be redy at answeere hym allewaye' (*Layfolk's Mass-book*, Text C. 278; note, p. 295); 'summat at eat' (Mod. Westmoreland); 'without more ado,' i.e. 'at do' (Modern). Again, we have 'scho' for 'she,' modern W. R. Yks. 'shoo.'

We cannot speak favourably of the literary composition. The rhythm, which makes a promising start, soon becomes irregular. The rimes are lax, assonances being frequent, as 'clathes—tase' (365-6); sometimes we have only a correspondence of consonants, as 'mynde—ende' (713-14), 'rugh—thurgh' (2209-10), 'first—brest' (3653-4). 'Exorcisme—him' (3815-6) and 'vowed—sould' (5033-6) are

oddities; but the *s* of 'exorcisme' was perhaps slurred in pronunciation. The style is prosy and halting throughout, and the reading is made difficult in places by inverted constructions or want of conjunctive particles. Of the last, line 5824 furnishes a good example, the sense being determined only by the subjunctive form 'ded.' There is no systematic alliteration, though many lines are decidedly alliterative, e.g. 'Wordes semely, swete, and softe' (420).

Such are a few of the main characteristics of the work from a literary point of view, as noted by Mr. Adams.

The table of contents, side-notes, foot-notes, and indices will, I hope, be found useful. I know they would have saved me an immense amount of time and labour when I was busy, some years ago, with the St. Cuthbert window at York. The references to breviaries are intended to show which events have had most prominence given to them in the services of the Church.

Having recorded my obligations to Dr. Murray and to Mr. Adams, it only remains for me to express my thanks to the Earl of Carlisle for allowing to the Society the charge of the original MS. for so long a period, to Professor Skeat for his ready answers to occasional queries, and to the venerable Lord Bishop of Down and Connor, otherwise known as Dr. William Reeves, for much kind help in connection with the old Irish names in Book I.

J. T. F.

BP. HATFIELD'S HALL, Durham:
June, 1891.

EARLIER LIFE OF ST. CUTHBERT,

FROM THE

SOUTH-ENGLISH LEGENDARY.



THERE are many MSS. of this legendary, some account of which will be found in the volume edited for the Early English Text Society by Dr. Carl Horstmann, Original Series, No. 87, and in Warton's 'History of English Poetry' (1824), i. 14-20, where a portion of the 'Life of St. Cuthbert' is given from the MS. in the library of Trinity College, Oxford. The whole of this Life here follows, from the earliest and the latest MSS. known to Dr. Horstmann. Warton considers that the Lives were 'probably translated or paraphrased from Latin or French prose into English rhyme before the year 1200.'

VITA SANCTI CUTHBERTI.

MS. *Laud Misc.* 108 (c. 1285-95) fo. 154 b.¹

(*Earliest known version.*)

English
birth.
(c. A.D. 687.)
Childish
play.

Seint Cudbert was i-bore : here in Engelonde.²
 God dude for him gret miracle : ase 3e schulle under-stonde.
 þe 3wyle þat he was a 3ong child : and in is ei3teteoþe³ 3ere, eighth
 With 3ounge children he pleide atþe bal : þat is felawes were. 4
 þare cam gon⁴ a luyte^o child : hit ne⁵ þou3te^o þreo 3er old, did go little
 A swete creature and fair : milde it was and bold ; seemed
 To þe 3onge Cudbert he 3eode^o : 'leue^o broþer,' he sede, went dear
 'Ne pench nou3t on swuche idele games : þanne dost þou a guod dede.' s

Rebuked
by a child,

Seint Cudbert ne toke none 3eme^o : to þe childes rede^o, heed counsel
 And pleide forth with his felawes : ase huy^o alle him bede^o. they begged
 þo^o þis 3ongue child i-sai3^o : þat he is red for-sok^o, when saw refused
 A-doun he feol to gronde : and gret deol^o to him tok, sorrow 12
 And bi-gan to weopen sore : and his hondene forto wringue.
 þe children hadden alle deol of him : and bi-lefden heore^o pleiingue, their
 huy^o gladenen him ase huy couþen^o : they could
 sore huy gonne^o to siche^o ; began sigh

And euere made þis 3ounge child : reulich^o deol i-liche^o. piteous alike 16
 'A weilawei,' þis Cudbert seide : '3wi weopeþt þou so sore ?
 3if we þe habbez ou3t mis-don : we ne schullen none more.'
 þanne spac þis 3ounge child : for sore huy weopen bei3e^o, both
 'Cuthbert,' he seide, 'it ne falleth þe nou3t : with 3ongue children to plei3e ; 20
 None swuche idele games : ne bi-cometh þe for-to wurche^o, practise
 3wane^o god hath i-porueid^o þe⁶ : on^o heued of holie churche.' when provided a
 With þusse^o worde⁷ men musten^o : this wist not
 3wodere^o þat 3ongue child i-wende.— whither

An Aungel of heouene it was : þat ore louerd þudere sende. 24
 þo^o bi-gan⁸ seint Cudbert : to weope and siche sore, then
 And lette^o a-wei is idele games : leave
 þo nolde he^o plei3e more ; then would he not
 he made his fader and is freond^o : setten him to lore, friends
 And in his 3onghede ny3t and day : of-seruede^o cristes ore^o. deserved favour 28
 þo^o he in grettoe eolde^o was⁹ : ase þe bok us hauez i-seid, when age
 hit bi-feol þat þe bischop seint Aydan : sone þare-Aftur was ded.
 Cudbert a-felde was with schep : Aungles of heouene he i-sei3^o saw

Cuthbert
leaves idle
games, and
follows
after learn-
ing and
piety.

¹ Printed in 'Lives of Saints,' E.E.T.S. Orig. Ser. No. 87 (1887), p. 359.

² A protest against the Irish story.

³ Not 'only eighteen,' as in E.E.T.S. ed. pp. xlv and 359. See p. 31. The error of eighteenth for eighth is common to all the texts.

⁴ 'Cam' is auxiliary, 'gon' infinitive: 'With that come a Lombard ride.' (*Sir Guy*, Ellis, ii. 25.) ⁵ 'Ne' not in other MSS. ⁶ Understand 'to be.'

SEINT COTBERT YE BISSCHOP.

*Bodleian MS. 779 (15th century), fo. 134.**(Latest known version.)*

- Seint Cotbert was i bore here in ingelonde ;
 god dede many fayr meraklus : as ich zit^o ondirstonde. *yet*
- þe whyle he was a zonge child : in þe eʒteteþe zere
 myd^o children he pleyde at þe balle : þat his felawis were. *with* 4
- ¶ þer com gon alyte childe : he pouzte þre zer olde ;
 aswete creature & afayre : hit was mylde & bolde.
 to þe zonge cotbert he zede : leue broþir, he sede,
 ne þenke þ^u nouzt in soch idil game :
- for hit nys^o nouzt þin dede^o. *is not work* 8
- seint cotbert ne tok no geme : to pilke childus rede,
 ac^o pleyde forþ *with* his felawis : as þey hym ofte bede. *but*
- ¶ þo þis zong [childe] i sey3 : þ^t he his red forsoke ,
 a doun he fel to þe grounde : & gret euel to hym toke, *12*
 & gan to wepe swyre ¹ sore : & gan his hondin wringe ;
 þe chyldren hadde gret del of hym : & lefte here pleyinge.
- ¶ a welaway, *quod* seint Cotbert : why wepistou so sore ?
 zif we habbeþ þe auzt mysdo : we ne cholleþ namore. *16*
- ¶ þanne spake þe zonge child : sory hy weren beye^o ; *both*
 cutbert, hit ne falleþ : nouzt to þe : w^t zonge children to pleye ;
 no seche idil games : ne by comeþ þe to wirche,
 for god haþ i porueyed þe : an heued of holychirche. *20*
 myd þis word me nys^o ² : whoder þis zong child wende. *none knew*
- an aungel hit was of heuene : þat oure lord þeder sende.
- ¶ þo by gan seint cotbert : to wepe & syke wel sore,
 & lefte alle his gamys : & nolde pleye namore. *24*
 he made his fadir & his frendus : to sette hym to lore,
 & in his zoupe nyzt & day : he serued goddus ore.
 þo he was of grettur elde : as þe bok vs haþ i sede,
- ¶ hit be fil þat seint aydan : þe bysschop þo^o was dede ; *then* *28*
 as cutbert afeld was myd his chep : aungelus he i seye,

¹ Read *smythe*, very.² For *nyst* = ne wist ; *me* is indefinite = Fr. *on*.*Notes continued from opposite page.*³ Cf. O.Fr. 'à icest mot,' 'à iceste parole,' etc., or Germ. 'mit diesen Worten' = Fr. 'à ces mots.'⁴ MS. 'bigan gan.'⁵ See p. 36.

[4] LIFE OF ST. CUTHBERT: EARLIEST VERSION

While keeping sheep, he sees St. Aidan's soul taken to heaven. He becomes a monk.

þe bischopes soule seint Aydan: to heouene here an heiz^o. *on high* 32
 'I-nelle^o schep wite^o; seint Cudbert seide: *I won't keep*
 fol^o ich am to^o longue, *fool too*
 Schep i-nelle wite none lengore nouþe: a-fongue ho-so heom a-fongue.¹
 he wende to þe Abbeye of Gireuaus²: greiz^o³ monek he bi-cam— *grey*
 gret Ioye mauden^o þe Monekes alle: þo^o he þe Abite nam^o. *made when took* 36
 Swipe^o wel he is ordre heold^o: he was of grete penaunce, *very kept*
 þe holieste monek he was i-holde: in engelonde opur^o in Fraunce.— *or*

Is healed by an angel.

hit bi-feol þare-aftur-ward⁴: þat þare cam a goute⁵
 In is kneo, of Anguische gret: 3ware-of he hadde doute^o; *fear* 40
 So longue, þat is kneo to-swal^o: gret Anguysche he i-fielde, *swelled greatly*
 þe senewes in is hamme schronken: he ne mi3te þanne^o leg i-wielde, *that*
 Ne stretche forth is leg bi-neoþe: þat Ioynede to is þiz^o; *thigh*
 Ase a crupel lame he was—: he i-werth^o swipe sori. *became* 44
 No man ne couþe him þare-of rede^o: þat is leg i-seiz^o; *advise saw*
 Ake nathþeles^o euere was is hope: to iesu crist a-heiz^o. *but not the less on high*
 In A day, solas for-to habbe: he liet^o him bere a-boute, *caused*
 And in þe felde he i-mette a wel fair kny3t:

The angel's prescription.

with loreins^o swipe proute^o *reins proud* 48
 þe kny3t bad heom^o one stounde^o a-bide: þat seint Cudbert bere; *them while*
 he bi-heold and handlede þane^o sore leg: ase þei^o he leche were. *that though*
 'Nim^o', he seide, 'þe milk of one kov: þat is of o^o colour, *take one*
 Iuys of smal-Ache^o do þar-to: and clene 3wetene^o flour; *smallage wheaten* 52
 Seoth it to-gadere swipe^o wel: and leie it al hot þar-to, *very*
 A-brod ase þei^o hit a plastre were: and guod^o it schal þe do.⁶ *though good*
 þo^o he hadde þis i-seid: þe kny3t is wei forth wende— *when*
 An Aungel of heouene it was: þat ore louerd þudere sende. 56
 Are^o seint Cudbert þe plastre hadde: *ere*

Cuthbert is made Guest-master (at Ripon).

longue, him þou3te,⁷ to is legge i-bounde,
 his leg and is senewes: bi-comen hole and sounde.
 hit nas nou3t longue þare-aftur-ward: ase þe bok us doth telle,
 þat þe Abbot sende him out: to one of heore^o celles;⁸ *their* 60
 hostiler^o he was þare i-mad: gistes^o to onder-fongue^o. *guest-master guests receive*
 god dude fair miracle for him:
 are he hadde i-beo^o þare ou3t^o longue. *been aught*

¹ 'Take them whoso will.' 'Nouþe' = now. Some MSS. omit 'heom.'
² The Cistercian abbey of Jervaulx, founded 1150! MS. Ashm. 'gireuaus.' There may be some confusion with Jarrow. Trin. Coll. MS. has 'Germans;' Bodl. 779 (see opposite page), 'cleruauus.' It was to Old Melrose that Cuthbert went. See below, p. 40.
³ The Cistercians, first established in the twelfth century, were called white or grey monks.
⁴ Bede places this next after his leaving childish games. See p. 32.
⁵ A disease, attributed to a determination of 'peccant humours' to a particular part, whence the modern 'gout.'
⁶ Our translator of Bede sticks to his text; see p. 33. But this writer adds that the milk is to be that of a single cow of one colour, and that juice of smallage is to be added. Smallage is *Apium graveolens*, or water celery or water parsley, the *small ache* as compared with the *hipposelinum*

þe bysschopus soule seint aydan : to heuene bere an heye.
 alas seyde seint cotbert : fol ich am to longe ;

i nele þese chep no lenger kepe : wohem^o wole afonge^o. *who them take he* 32
 ¶ he wente to an abbeye of cleruaus : & grey monk by com,
 gret ioye maked þe monke alle : þo he þe abyte nom.
 swyþe wel his abyte he held : he was of gret penaunce ;
 þe halyeste monk he was i holde : in ingelond oþer in france. 36

Hit be fil þerafter ward þat þer com a goute
 in his kne of gret angwisch : wher of he was in doute.

he ne myzt strecche forþ his legge : he ioyned hym to his þy,¹
 as a crepel lame he was : he wase swyþe sory. 40

solas to habbe on a day : he let hym bere aboute ;
 asayr knyzt he mette þer in þe feld : myd loreynus wel proute.

¶ þe knyzt hym bade astounde abyde : þat seint cotbert bere,
 he by gan to handly þ^t sore legge : as he aleche were. 44

nym, he sede, mylk of a couz : þat is of on colour,
 þe ius of smalache do þer to : & clene wheten flour,
 to gedere þu hit seþe wel : & leye al hot þerto,
 as aplastre al hot & abrode : & hit wole þe good do. 48

¶ þo he hadde þus i sede : his wey forþ he wente—
 an aungel hit was of heuen : þat oure lord þedir sente.
 whan seint cotbert þis gode plastre : longe to hym had bounde,

his leg & ek his senewin : come hol in astounde. 52

hit nas nouzt longe þer after ward : as þe bok deþ telle,
 þat þe abot hym sente out : to on of here selle.

osteler he was i maked : gistis for to afonge ;
 god for hym meraklus dede : ar he were þar longe. 56

¹ MS. Trin. Coll. Oxf. lvii. 2 reads 'it cleued to his þy,' *i.e.* the hamstring sinews were so contracted that the leg was drawn back to the thigh.

Notes continued from opposite page.

or great parsley. (Tusser, E.D.S. ed., Glossary.) Dioscorides and Pliny say it eases pain ; Tusser includes among herbs for a physic garden 'Smalach, for swellings.' (E.D.S. p. 97.) Gerarde says the juice is good for 'cankers exulcerated,' etc., and that the leaves in a poultice ease felons and whitlows. (Ed. 1633, p. 1014.) The etymology of 'smallage' is interesting. 'The intermediate stages between *apium* and *ache* were *apio*, *apje*, *apche*.' (N.E.D.) Brachet, s. v. *Abréger*, shows how *i* and *j* originally had the same consonantal sound, before which *p* was apt to fall out, as in *proche*, from *propius*, *Clichy*, from *Clipiaccum*, etc. ⁷ Om. 'him þouste.'

⁸ Eata took Cuthbert with him to the new monastery at Ripon, p. 42.

Entertains
angels.

Angles þare comen to him ofte: ¹ and with him huy^o ete *they*
 Ase þei it opure gistes weren—: þe gistningue^o was ful swete! *banquet* 64
 gistes wel gladliche þene mete he 3af: he nolde no man werne^o, *refuse*
 heom þat baden par^o charite: ² *asked for the sake of*
 for he nas^o noþing stuyrne^o. *was not stern*
 him-seolf he wolde 3iue heom watur: to waschen with hire^{o3} hond, *their*
 And serui heom of alle þe mes^o: and bi-fore heom stonde.— *dishes* 68
 hit bi-feol þat an hiendi gist^o: and a wel fair þare cam *courteous guest*
 And bad^o þe mete par charite: and Cudbert In him nam^o; *begged took*
 watur to is hondene he him 3af^o: ⁴ *gave*
 and ⁵ on þe hei3e deis^o him sette, *high dais*
 Mete and drinke he him 3af: and with guod heorte it fette^o, *fetched* 72
 to þe bachouse he 3eode^o him-seolf: ase þe bakares hadden i-bake, *went*
 hi[s] giste to fetten^o bred al hot: þe gladdore him for-to make. *fetch*
 þo^o he cam a-3ein^o with þe hote bred: *when back*
 his gist ne fond he nou3t^o; *he found not* 76
 þare-of hadde þis holie man: gret wonder in is þou3t.
 picke snov^{3o} was þare-oute: he ne mi3te nou3t finde is fore^o, *snow his way*
 3ware forth he wende a-wei: in snowe ne in þe flore.
 Ase he sou3te þeosne^o holie man: a[n]⁶ wende a-boute wel wide, *this*
 he smulde a suyþe^o swote smul: in a chaumbre þare-bi-side. *very* 80
 þo^o he into þe caumbre cam: he fond a bord i-sprad, *when*
 And preo loues þare-op-on al hote: þo^o was he wel glad, *then*
 An^d seide, 'þis was godes Aungel: þat hath þis hidere i-brou3t;
 he cam hidere us for-to fede: and him-seolf ne beo^o i-fed nou3t.' *be* 84
 eche ni3te 3wane^o þeos monekes ⁷: to bedde weren i-gone, *when*
 Cudbert wel stilleliche: wende him forth al one^o, *alone*
 In-to þe colde se he 3eode^o: a-non op to þe chinne; *went*
 For-to^o hit was midni3t nei3^o: so he stod þare-inne. *until nigh* 88
 þanne he wende^o up þare-of^o: and þo⁸ he cam to londe, *went therefrom*
 For feblesse he lai a-doun: he ne mi3te nou3t wel stonde.
 þanne comen þare op of^o þe se: tweie oteres wel grete; *from*
 Ouer-al^o huy lickeden þis holie man: *all over*
 are huy^o him wolden lete^o. *ere they leave* 92
 3wane huy him hadden i-lickede so: huy wenden^o in-to þe se, *went*
 And seint Cudbert hol and sound: in-to is celle a-3e^o; *again*
 with opure he 3eode^o to matynes: *went*
 3eorne^o he song and radde^o, *eagerly read*
 þe Monekes wenden^o euer-echone: þat he come fram is bedde. *weened* 96
 A monek þat þare-inne was: onder-3at^o it ech del^o, *understood every bit*
 Ake^o ase seint Cudbert him bad: *but*
 he ⁹ it for-hele[de]^{o10} swiþe wel.— *concealed*
 Ase ore louerdes wille was: þare-aftur it dude bi-falle

Prays in
the sea (at
Colding-
ham).

¹ According to Bede, he once entertained one angel. See p. 42.

² Cf. O.Fr. 'pour sainte charité.'

³ Read 'here.' 'With' would follow 'hand' in modern syntax.

⁴ *al.* 'largeliche.'

⁵ Omit.

⁶ 'And' in some MSS.

⁷ See p. 49.

⁸ *al.* 'whan.'

⁹ MS. 'þat he.'

¹⁰ MS. 'for hele.'

aungelus þer com ofte to hym : & *with* hym ofte ete,
 as þey^o hit oþer gistus were, þe gestenyng was wel swete. *though*
 wel gladlyche gestus he mete ʒaf : he nolde noman werne,
 þe men þat bede þur charite : he nas noþing sterne. 60

¶ hit be fil þat an hende gist : & wel fayre þer come,
 & bade mete *pur* charite : seint cotbert in hym nome,
 & ʒaf hym water to his honde : & to þe hy deys hym sette,
 mete & drinke largeliche : myd good herte he fette. 64

to þe bak hous he ʒede : as þe bakere hadde i bake,
 to fecche his gist bred al hote : þe gladdere hym to make.
 ¶ þo he com aȝen myd his bred : his gist ne fond he nouȝt ;
 þer of hadde þis holy mon gret wondir in his þouȝt. 68

as he souȝte þus his gist, he gede^o aboute wel wide, *went*
 he smelde a swyþe sote smell : in a chaumbre be syde.
 he com in to þe chaumbre : he fond bord & cloþ i spradde,
 & þer vp^o þre hote lous : lord þat he was gladde !¹ *upon* 72

¶ þis, he seyde, was goddus aungel : þ^t þis haþ hedir i brouȝt,
 he com hedir to feden vs : & for to ben i fed nouȝt.
 eche nyȝt whanne þe monkus : to bedde weren a goon,
 sen cotbert wel stillelyche : wente forþ anon, 76
 in to þe colde se he ʒede : vp to þe chinne,
 fort hit were mydnyȝt : so he stood þerinne.
 þan wente he vp þer of : & whan he com to londe,
 for febelnesse he fil þer adoun : he ne myȝt afote þer stonde, 80
 ¶ þanne com þer vp of þe see : twey oterus swyþe grete,
 & likked hym in ech stede : ar þey hym wolde lete.

& þan went hom to matenus : & ʒerne song & radde ;
 þe monkis wenden euerychon : þat he hadde come of his bedde. 84

¶ & as oure lordus wille was : þer after hit gan falle,

¹ The other MSS. have 'well þat' instead of 'lord þat.' *Lord* is an interjection. Cf. Rob. Glouc. l. 5886: 'Welle þat þis luþer quene anguisous was þo,' where, as here, a later MS. has 'Lord þat,' etc. Perhaps 'þat' = 'how,' like Fr. *que* = combien. Thus, 'Dix ! que la dame a grant duel demené !' (*Huon de Bordeaux*, 5296.) In *Towneley Myst.* p. 107 we find: 'Lord, what I have slept weylle !'

Is made bishop (684),	pat þe bischop of Duyrham deide ¹ : al-so ^o we schullen alle:	as 100
	Men nomen þo ^o seint Cudbert: and maden him bischop þere.	took then
	Swype ^o wel he wuste ^o ² is bischopriche:	very kept
	pat folk he dude wel lere ^o .	teach
and the saying of the angel is fulfilled.	þo ^o was þat soþe ^o to ende i-brouzt: þat þe Aungel him seide,	then true
	þat he scholde an heued of holi churche beo:	
	þo ^o he atþe bal pleide.	when 104
Cuthbert dies in March (687).	þo he hadde god i-serued longue: aftur him he sende:	
	In þe Monþe of luyde ^o : ³ of ^o þis worlde he wende	March from
	to þe Ioye of heouene: and god us graunti al-so,	
	þoruþ ^o þe bone ^o of seint cudbert:	through petition
	pat we moten ^o comen þar-to.	may 108

¹ Eata retired from *Lindisfarne*, and Cuthbert succeeded. See p. 191.

² Pret. of *wite*; cf. l. 33.

³ O.E. *hlud*, loud, tumultuous, from the March winds. See p. 100.

pat þe bysschop of dereham deyde: as we cholleþ alle.
 me wente & nom sen cotbert: & made hym bysschop pere;
 his bysschopryche he kepte wel: & wel pat folk gan lere.

88

po was hit to soþe i brouzt: pat þe aungel hym sede,
 pat he cholde ben heued of holy cherche: po he at þe bal pleyde.

po he hadde longe i serued god: after hym he sente,
 so pat in þe monþe of lude: out of þis world he wente
 in to þe grete ioie of heuene: god leue^o vs don also,
 & þorw₃ þe bone of seint cotbert: bring vs alle þer to.

92

pernit

THE CARLISLE COUPLETS.

The following verses are written under the pictures of events in the life of St. Cuthbert on the backs of the stalls in Carlisle Cathedral, on the north side. On the south side are similar pictures and couplets relating to St. Augustine and St. Antony. The former were, no doubt, suggested by Cuthbert's connection with Carlisle (see p. 83), and the latter by the Church's being one of Austin Canons. They are of the time of Prior Gondibour, about 1485, and, though quoted below in the notes, are here given all together, and as accurately as possible, considering that in some places they are much defaced. They have had the benefit of some slight corrections made on the spot by Mr. Edward Bell, of Carlisle.

Her Cuthbert was forbid layks
and plays . As S. bede i hys story says.

Above, p. 31.

Fresh water god send owt of yr ston
to hym in farne & befor was non.

p. 66.

Her the Angel did hym (cure?)
And made hys sore to hele & ——?

p. 32.

Her saw he aydans sabl by go
to hihyn blys wt angels twa.

Accidentally omitted, p. 37.

Her to hym and hys palfray
god send them fude in hys Jornay.

p. 39.

Her unto melrosse for to conberse
Wat (hol^y?) boisile and (lawes reherse?)

p. 40.

The angel he did as gesi refreshe
Wat met and drynk & hys fete weshe.

p. 41.

Her bos le teld hym yt he must de
and after yt he (bisho)p suld be.

pp. 47, 77.

Her to hys bredren and pepyl eke
he prechyd godys word^s myld and meke.

p. 48.

He was gnydd by vis egle fre
and fed wt vis delfyne as ye se.

p. 54.

Her stude he nakyd in ye se
to all dauid psalter sayd had he.

p. 49.

Her by prayers fendys obt farn glad
and wt Angel hāds hys hous mad.

p. 64.

The crowys yt did hrs hous bnthek
þ for full law fell at hys fete.

p. 70.

Consecrate bysshop pai made hþ her
off lyndisfarne both farr and ner.

p. 80.

To thys chyld god grauntyd lyfe
throggh hys prayers — to —s wyffe.

p. 93.

Bisshop two zerys when he had beyn
in farne he died both holy & clene.

p. 109.

xj zer after yt berpd was he
pai fand hym hole as red may ze .

p. 113.

The pictures are described in the *Yorkshire Archaeological Journal*, iv. 253, 283-356, in connection with an account of the St. Cuthbert window in York Minster.

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NOTE.

Whatever is doubtful or very indistinct is enclosed in parentheses, and what is supplied from the 17th century copy on pp. 25-28 of the MS. is in square brackets, and in smaller type.

An apostrophe after a final ll, h, or other letter, means that in the MS. a line is drawn through, or there is something else which may be a contraction-mark. Sometimes it is impossible to know whether a final flourish means anything or not, especially in the case of the letter r, which may perhaps often be read *re*.

ABBREVIATIONS.

- A.S. Anglo-Saxon.
Ant. Antiphon.
E.D.S. English Dialect Society.
E.E.T.S. Early English Text Society.
E.H. Ecclesiastical History.
Fr. French.
M.E. Middle English.
N.C. Norman Conquest.
N.E.D. The New English Dictionary.
O. Fr. Old French.
O. E. Old English.
O. N. Old Norse.
R. Responsory.
[S] Stevenson's notes to his translation of Bede.
S.C. St. Cuthbert.
Sc. Scotch.

LIFE OF ST. CUTHBERT

BOOK I.

Introduc-
tion.
[p. 1.]

Saynt cuthbert lyfe who lyste to lere^o,¹ *wish to learn*
 And forto knawe þat coresaynte clere^o, *glorious saint*
 How he was borne, whare, of what (strynde^o),² *race*
 What dedes he did, here is made mynde^o.³ *to be remembered*
 What lyfe he leuyd, and in what (place), 5
 What gyftes of god he gat thorgh grace,
 So mony myracles in his lyfe,
 And eftir his dede^o in rewmes ryfe^o. *death many realms*
 þarfore be bysy on þis buke,
 Lord and lady, for to luke. 10
 Who so lykes to luk it oure,
 He sall' fynde it part in foure.
 In þe first part sall 3e se
 His nation and hes natyuyte ;
 How he come fra his (awn)⁴ lande ; 15
 With wham, and whare, he was wonande^o. *dwelling*
 þe man⁵ þat with þis mater melys^o, *deals*
 þe autours of his tente^o he tellis ;⁶ *intention*

In four
parts.
Part I.
Birth and
childhood
according
to Irish
accounts.

*Libellus
de Ortu,
Præfatio.*

¹ Lines 1-16 have been written over the original text in a rough manner; fo. 1 is much wormed, and about half of fo. 2 is destroyed.

² 'strand' written over 'strynde'; the same, with 'kynde qu' in margin, on p. 25 of MS.

³ So apparently here, and so on p. 25 of MS.; 'mynde' may be 'remembrance,' or may be the participle of 'mynne,' syntax as in l. 328; *to be* understood.

⁴ 'awn' written over what may be 'awen'; 'owne' on p. 25 of MS.

⁵ *I.e.* the author of the *Libellus*.

⁶ The meaning is doubtful; perhaps it may be that it is of his 'intention' or set purpose that he 'tells the authors,' or gives his authorities, 'prout hystorica prosecutio exigit,' as he says in his preface (*Libell.* p. 64).

	Howe a man of mykil fame, Of Ireland, Eugeny [his name], ¹	20
	þat was bishope of Hardinens, ² Sent him letters him to ensens ^o	<i>instruct</i>
	Of saynt cuthbert kyth and kynne, þe toune, þe place he was borne Inne, And how a kinge was his fader,	25
	And a kynges doghtir his moder ; Also a man hight Mathyas, Archebischope of saint Malachie was, Twa bischops, Gylbert and Alanus, And othir ald men witnes þus ;	30
	Prestes monkes of Saint Mala[chy] Of yreland telled þus treuly þe matter þat I moued [beforne] ; [How and] whare cuthbert [was borne].	
Part II. Life ac- cording to Bede.	The second parte who lykes to [rede], [It is] þe saying of saint Bede, [The] which in latyn his lyfe wrate, [And here in] englys is translate.	35
[p. 2.]	Fra ^o he was eght 3ers ald,	<i>after</i>
	What lyfe he lyffyd þe treuth ys tald.	40
Part III. Miracles according to Bede ;	In the thyrd parte ar discryed ^o Cuthbert mirakyls fra he dyed, As saynt bede þaim discryes, In the thyrde buke off hys storyes ^{o 3}	<i>described</i>
historical events,	Off diuerse gestes ^o off yngland, þar 3e may haue þ ^{am} at hand.	<i>histories</i> <i>events</i>
and more miracles.	Ma ^o myracles sall' I tell, þe whilk þurgh him ofttymes fell'.	<i>more</i>
Part IV. Cuthbert's life in epitome ; the bring- ing of his body to Durham, etc.	In þe fourte and þe last party, Cuthbert lyfe compyled shortly, And how was broght his body In duram mynster forto ly ; How bischop William monkes restore ^o ,	<i>restored</i>

¹ 'is his name,' p. 25 of MS., but here we have part of h following 'Eugeny.'

² 'Harundinonensis episcopus.' Eugenius (Eoghan) Ardmonensis, *i.e.* of Ardmore, an old episcopal foundation in the county of Waterford, with an ancient round tower, Hibernicè 'Ard mor,' *altitudo magna*. For any proper names not explained in the notes, see Preface.

³ Bede describes miracles of St. Cuthbert in the *fourth* book of his Ecclesiastical History, not in the third.

þai keptid cuthbert corse before ;
 And diuers othir cronykill 55
 Of cuthbert and his,¹ tell' I will',
 þe whilk writen I haue sene,
 And herde tell' of whare I haue bene.²

Narrative
 of St.
 Cuthbert's
 life.

Here begynnes þe processe°, *narrative*
 þe wh[ich s.] cuthbert lyf expresse. 60
 (In yreland was a nobyl kyng,

Libellus I.
 His
 maternal
 grand-
 father,

In gyntys°³ other ouer passyng),⁴ *gentle birth*
 Of lynage and of auncetry
 In yres° kynges mast worthy ; *Irish*

He was a crysten man, and trewe 65

In worde and wirke, full' of vertue ;
 Muriadac his name was calde,

All' yreland rewme° was in hys halde°, *realm hold*

Sabina hyght° his modere, *was named*

Iris men a saynt haldes here°. *hold her* 70

In þe cite of lainestyre°, *Leinster*

He was ky[ng], l[or]de, and syr[e]°. *master*

Libellus II.

slain while
 asleep by a
 neighbour-
 ing king ;

þar was a n[oþer] of grete state,

Kyng in cite of [conn]ate°, *Connaught*

þat was lainyst[re nere besy]de. 75

He was enuyous [&] full' of pride,

Be° entysyng of þe fend *by*

þe gude kyng he schope to schende° ; *contrived to destroy*

For þat þe [fe]nde may nozt do

Him self, [he] sterys° othyr [þer]to. *stirs* 80

[p. 3.]

þis fell'° [and shrewed foule° of vyce], *cruel cursed fool*

In his he[rt inventing malyce],

And toke [on him foules hardynes],

To ful[fill his wickednesse],

And [conceived no compatiencie], 85

Ne [did to god no reverence] ;

His m[en of armes, squyer and knyght],

He s[embled samen° vpon a nyght], *together*

þe ky[ng sleping to assaile].

¹ His ' belongings, ' as in lines 5212, 5299, &c.

² There are no breaks in the MS.

³ Reading very doubtful.

⁴ These two lines are written over the original text.

who knew that he was no match for him when awake,	He wy[st him waking nought to availe], He th[ought him sleping for to kill], And [so his foly to fulfill]. On þe n[ight in privatie] Oute of Conn[ate wendes ^o he].			90
with all his men.	þe kyng slepa[nd and all his men], With' outen m[ercie he murdred them]. His wife, his chi[lðren, and his men all], He gafe to swerde, grete a[nd small]; Bot a lytil mayden childe, þe kynges doghter meke and myl[de],		<i>proceeds</i>	95
His little daughter spared.	Hir to sla, him thoght ^o shame, For gyfe he did, he lost his name ^o .		<i>seemed to him credit</i>	100
<i>Libellus</i> III. Pious reflections.	Na man of þis case w[on]dre, A shrew ^o a gude man haue at vndre ^o ¹ ; For it is godes ordinaunce, Some tyme a ryghtwys man chaunce, þof all ^o he be with' outen gylte, Of ane ill' man to be spylte ^o . Ryghtwys men be ^o þis er proued, How þat þai þaire god has loued, Whan þai þole mekill' in stoures, ² Tene and tray ^o of tormentoures, To sere ^o men þaire sufferynge Is ensampl[e of] gude lyuyng.		<i>bad man</i>	<i>overcome</i> 105
	Cryst him[self] sufferyd of shrewes ^o , For [þe en]sample of gude thewes ^o . þar for [blessid] be men meke, For blysse of heuen þai sall cleke ^o .		<i>although ruined by</i>	110
	þe mayden childe, I sayde beforene, [Of the Kinges kinde ^o she was borne: she was so good and faire of shape, of sere ^o mens loue she had happ; they favoured her for her fairnesse, But more for goodes grace and hir goodnesse. Many her to se where gladd, But many mo enmyes she had. this gentle virgine, the king biddand, was sett to be a servaunte, she was set to servauntes state, her fleshy fairnes to abaite,		<i>grief and vexation many</i> <i>evil men manners</i> <i>catch</i> <i>race</i> <i>many</i>	115 120
The royal child was fair and good. [p. 4.]				125
She was set to menial service;				130

¹ Cf. the phrase 'at oure,' l. 403.² Endure much in commotions.

	to reprove of her gentres ^o , ¹	<i>gentle birth</i>	
	with vilany it to despise. ^o	<i>disgrace</i>	
the queen- consort made her a slut,	the quene her toke to make a sl]utte, [and to vile services her putt fro all service of worthynesse, as a lasse ^o to sorowe and] stress ^o .		135
	[what thing shuld her] comforth or plese, [the quene tur]ned to hir disese ^o .	<i>maid-of-all-work</i> <i>distress</i>	
	[all this disea]se neuer þe les [she tholed ^o] with' paciens and with' pes ^o ;	<i>dis-ease, discomfort</i>	
	[she g]ruched ^o noght with' na reprove, [but] held it all' to hir behoue ^o .	<i>bore</i> <i>peace</i> 140	
	In paciens sho had hir thoght, For dises dered ^o hir noght.	<i>grumbled</i> <i>behoof, benefit</i>	
	þar is na thing sauours sa swete, To sighand saule hys bale to bete ^o ,	<i>hurt</i>	145
	As þe vertu of sufferance ; It meses ^o payne and penance ^o .	<i>misfortune to amend</i>	
	þys virgyne sufferd swynk ^o and swete, Sho sufferd calde, sho sufferd hete,	<i>allays</i> <i>suffering</i>	
	So sho was to dyses ^o vsed, þat no trauayle sho refused.	<i>toil</i>	150
	Playnt no menyng ^o sho nane [ma]de, Hir bodyly beute ay abade.	<i>discomfort</i>	
but she made no complaint.	So for hir shappe and hir beute, þe kyng anamourd on hir w[as he],	<i>moaning</i>	155
<i>Libellus</i> IV. The king was enamoured of her, [p. 5.]	And all þe beute of hir body He loued to lust and lychery. Fra þen forthe sho forhewed ^o	<i>avoided</i>	
but she eschewed him,	þe kynges presence, and it eschewed With' all hir mayne ^o him to mete, Outhir in house or in strete.		160
rather choosing death.	Bot þof all ^o sho chesed þe dede ^o , Hir happe it fell to better rede ^o .	<i>might</i>	
	It was in yreland a custome, þat 3ong wenchis suld to gyder come,	<i>although</i> <i>death</i>	
<i>Libellus</i> V. A custom in Ireland.	In somer tyde, þat seruands ware, And samen ^o to þe woddess fare ^o	<i>counsel</i>	165
		<i>together</i> <i>go</i>	

¹ Read *gentrice*, -ise.

	To fotte° byrdyns of braunches and floures,	<i>fetch</i>	
	Forto enbelysce þe whenes boures°.	<i>queen's chambers</i>	170
	For slyke° seruice vnto þe whene	<i>such</i>	
	Of damysels had ay done bene.		
	So it befell, þe time come to		
	þir° damysels þair seruice suld do,	<i>these</i>	
	þe whene bad þe mayden hende°	<i>gentle</i>	175
	With' othir wenches to wodde wende°;	<i>turn, go</i>	
	Maydens þat þe maner knewe		
	Sone made þair birdyns and hamward drewe.		
	þis wenche couthe° nouthir shere° no bynde,	<i>could cut</i>	
The maiden remained alone,	þarfore sho left° all ane behynde,	<i>remained</i>	180
	And in þe wodde still abade,		
	Whils° sho hade hir birdyn made;	<i>until</i>	
	þan to wende hame was hir entente,		
	Bot in þe wodde will'° sho wente.	<i>astray</i>	
	It fell' þat by a ryuer side,		185
	þe kyng on hawkyng went þat tyde,		
met by the king,	he all' ane° þe mayden mett,	<i>alone</i>	
	he spake til° hir hir luf to gett.	<i>to</i>	
	þare myght na faire speche avayle,		
	Sho walde nozt sent hir to assayle. ¹		190
	At þe last þe kyng hir braaste°,	<i>embraced</i>	
	In to þe thik wodde he haaste,		
	And þar agayne þe virgyne will',		
and ravished against her will.	Rauyst hir and his lust fulfill'.		
	So þat virgine rauysyng		195
	Was saint cuthbert consayuyng,		
	þe whilk anense° his moder was	<i>as regards</i>	
[p. 6.]	With outen syn and trespas.		
	Na man is gyilty of þat ill'		
	þat is done agaynes his will'.		200
<i>Libellus</i> VI. She be- wails her misfortune,	þis virgyne þus hir vnthankes fyled ²		
	perceyued þat sho was with' chiled.		
	Sho wepid, sho weryd° þat wyked dede	<i>cursed</i>	
	þat made hir lose hir maydenhede.		
	þe kyng saw hir diseese and deere, ³		205

¹ Assent to his assailing her.² Defiled against her will.³ Uneasiness and injury.

and is
treated
kindly by
the king.

he myght noȝt thole° it, na° langar beere. *endure nor*
 Þe kyng with mylde wordes hir to plese,
 And of hir mournyng forto meese°, *calm her*
 God forbede, doghtir, he says,
 Þat I suld be° any ways *by* 210
 Of þi grete grace þe noble fame
 Thurgh' my shrewdnes° be¹ putt to shame. *wickedness*
 Þarfore, damysele, haue na doute°, *fear*
 Þar sall' na seruand in na° oute, *nor*
 Nouthir scorne þe no° reprove. *nor* 215
 I sall' ordayne, for þi behoue,
 Fra þair face to remow þe,
 Whare þou sall' in pees be.
 It sall' fall' þe na vilany° *disgrace*
 Gif þou ga with' chiled, for why, 220
 Þou ert kyng strynde° left all' one, *race*
 And I a kyng þat air° hase none. *heir*
 Gif þi childe become a male,
 Þin eritage er° his all' hale°, *are, is altogether*
 And þarto he sall' haue myne ; 225
 I haue nane ayre° bot him of lyne. *heir*
 him sall' wele seme² to be a lorde
 And bathe our kyngdom to him acorde.
 I am a kyng, he sonn myn awen,
 And þou a kynges doghter knawen, 230
 And þarfore I trowe þat þis case° *chance*
 Es fallen to vs þurgh' goddes grace.
 To my modir sall' þou wende°; *proceed*
 Sho sall' be to þe a sadde° frende, *firm*
 Þe and þi childe, when 3e slepe, 235
 Who sall' be bysy to gere kepe.³
 Þe kyng called his frendschip° nere, *acquaintance*
 And othir to him famylyere,
 And bad þaim þat þai sulde hir lede
 To his moder dwellyng stede, 240
 And bid hir, for hir sonnes sake,
 Þat sho þis mayden mery° make, *happy*

He sends
her to his
mother,

[p. 7.]

¹ The writer has changed his construction in the course of the sentence; 'be' is superfluous.

² It will well beseem him.

³ 'To gar keep,' *i.e.* make (them) take care of (you).

	And be tendir to hir,		
	As to hir awen doghtir.		
	þai toke þe damysele, and dide		245
	As þe kyng þair lorde þaim bide.		
	þe kynges modir, at his prayer,		
	Receyued þe wenche with' faire chere ^o ,	<i>friendly welcome</i>	
	And fra ^o sho þare awhile abade	<i>after</i>	
	hir awen doghtir sho hir made.		250
	For hir gude thewes ^o hir fauourd all'	<i>manners</i>	
	þe lady, þe men ^{3e} , grete and small.	<i>household</i>	
	þe kyng wist sho was with' barne;		
	All' hir kepers he garte ^o warne	<i>caused</i>	
	þat sho sulde all' thing haue,		255
	þat myght hir and hir childe saue ^o .	<i>preserve</i>	
	In þe mene tyme þis whene ^o	<i>queen-mother</i>	
	Thoght to lede hir lyfe more clene;		
	þe warldes welthe sho forsoke,		
	To a nunry sho hir toke;		260
	Sho leued þare in deuocioun,		
	In prayer and conpunccioun.		
	A bischop had in keypyng		
	þat place and ordayned for all' thing; ¹		
	þe nunnes all' him in honour hade,		265
	And did all' thinges as he þaim bade.		
	þis damysele was with' þe whene,		
	As sho for ^o þat tyme had bene.	<i>before</i>	
	hir ² lyfe þe bischope maste plesyd,		
	þarfore in all' thinges he þaim eesyd ^o .	<i>entertained</i>	270
	Bot sene ^o it is in ald sawe ^o ,	<i>since? seen? saying</i>	
	þat kynde ^o coueyts ay his lawe,	<i>nature</i>	
	þe damysele, nyne moneths past,		
	Both ^o be lyuerd at þe last.	<i>must</i>	
	For ^o sho myght it layne ^o na mare;	<i>because</i>	<i>hide</i> 275
	A faire knaue ^o childe sho bare.	<i>boy</i>	
	Bot here ^o a meruayllous case,	<i>hear</i>	
	þat fell' þat tyme in þat place.		

who re-
ceives her
as a
daughter.

No^o
They go to
live in a
nunnery,

where
nature has
her way,
and a fair
knaue child
is born.

[p. 8.]

Libellus
VII.

¹ The MS. here and in l. 266, unless there be a large flourish, has the mark for *es*, though here it should rime with *keypyng*, and *al-tyng* is the regular M.E. phrase; see N.E.D.

² The queen-mother's; see *Libellus*.

A light from heaven.	Alone as þe childe was borne, In credill' laide, his dame° beforene, þar was a grete clernes of lyght, Vnnes° þar on men luke myght; It shane all' þe house aboute, Bathe with' in and with' oute.	<i>mother</i> <i>scarcely</i>	280
The bishop has had a revelation of the child's birth,	Ilk man wende° þat it sowe°, þe house had bene in brynnande low°. þan þai, wenand° a fyre to slokyn°, þai fand þe house no thyng bryn°. þat time þe bischop, him all' ane°, To his prayers was he gane.	<i>weened</i> <i>flame</i> <i>thinking</i> <i>burn</i> <i>alone, by himself</i>	saw 285
and thanks God.	In his oratory he lay, Mikel o° þe nyght to pray. Reuelacioun þar had he Of þe childes natiuite; þat a childe was borne þan Suld aftir be a haly man.	<i>of</i>	290
He desires to adopt the infant,	þe sodand° lyght him vmyblapp°, þe gude man meruayled of þat happ. he wendes forthe of his mynster, Of þis nouelry to sper°; he saw þe house bryn semande°, All' hale° and sodanly stande.	<i>sudden</i>	<i>surrounded</i>
p. 9.]	Of þat myracle he was fayne°, And thanked god with' all' his mayne. þat he had sene before in spirit, he helde it all' pryue 3yt°. To þe kyng in haste he hyes, And besoght him on all' wyes° þat a childe in his kyngdome Now late borne he myght him name°, And as his awen to kepe and fede.	<i>enquire</i> <i>seeming to burn</i> <i>altogether</i> <i>glad</i>	300
p. 9.]	Till'° his askyng þe kyng toke hede. Fra° þe kyng had graunte his bone° þe bischop hyed him hame sone. he walde tell' na man his thoght, Na on what wyse he had wroght. he wist wele it was godys will' To trow° of þe childe nane ill';	<i>yet</i> <i>in every wise</i> <i>take</i> <i>to</i> <i>after petition</i>	305
		<i>believe</i>	315

but regrets the scandal.	Neuer þe less þe bischope wende°, Whils° þat þe sothe was him¹ kende°, þat þe childe had getyn bene With' in þe mynster, thurgh' synn vnclene, And þat þe place had bene pollute; Towarde þe whene he turned his fute, To hir priuely he pleyned, To tell' his thoght, na thing he feyned°.²	<i>thought</i> <i>until</i> <i>declared</i>	320
<i>Libellus</i> VIII. Remon- strates with the king's mother,	he saies, þou whene, I am confused þat þou hase sufferd slyke° synn vsyd³; In þis place of religieuse, þus lange hase sufferd a bordale° house, Be cause a childe es° borne here late; Wha is his fader I nocht wate°. þat he be getyn, men suppose, In hordome, here with' in þis close°, And þat þis haly place be fyled° þurgh' þe getyng of þis childe, þe birth' of whaim fell' þus apert°, Men trowes° þurgh' þin ill' desert. For° þou hase sufferd slyke° synn, Wroght þis haly place with' in, þarfore I rede° þe to repentaunce, Tell' me sothe° of þis chaunce.	<i>feigned</i> <i>such</i> <i>brothel</i> <i>is</i> <i>wot not</i> <i>precinct</i> <i>defiled</i> <i>openly</i> <i>believe</i> <i>because</i> <i>such</i> <i>counsel</i> <i>truth</i>	325 330 340
<i>Libellus</i> IX. who ex- plains,	þe whene thoght ouer° grete dere°, his indignacioun to bere. To þe bischop gonn° sho tell' All' þe case as it befell', And how þe kyng sent hir thider. When sho had tald all' to gyder, þe bischope mode° was all' mesyd°, þe whene with' soft wordes he plesyd. Loue° we god, he says, by dene°, þat þus hase keyyd þis place clene. Of þis case, in felde na toune, May fall' nane ill' suspecioun.	<i>too</i> <i>hurt</i> <i>did</i> <i>mood</i> <i>calmed</i> <i>praise</i> <i>straightway</i>	345 350
and the bishop's mind is relieved.			
[p. 10.]			

¹ Dative, as in 'told him,' i.e. *to* him.

² He was 'quite open with her.'

³ For the syntax, see p. 1, n. 3.

	he commend þe whene so hende ^o	<i>gracious</i>	355
	For ^o sho had bene þe wenche frende.	<i>because</i>	
	þat sho was rauyst agayne hir will',		
	he saide in þat sho did nane ill'.		
	Hir nedid nocht hir concyens		
	For þat dede na thing to clens.		360
	þe whene and þe mayden eke,		
	þus he mesyd ^o with' wordes meke.	<i>soothed</i>	
	þe whene he had before myssayde ^o ,	<i>rebuked</i>	
	With' plesand wordes he made hir payde ^o .	<i>pleased</i>	
	þe Innocent wappid ^o in clathes,	<i>wrapped</i>	365
	Wittand, ¹ his moder with him he tase ^o .	<i>takes</i>	
He procures a nurse,	he him betaght ^o to a noryse,	<i>entrusted</i>	
	To kepe him wele on all wyse ;		
	For be þe myracle of þe leme ^o	<i>light</i>	
	Sene in his birthe als sonn beeme,		370
	þe bischope trowed ^o in verite	<i>believed</i>	
	þat a grete man þe childe suld be.		
and baptises the child, no ^a	Sone aftir he him baptysyd,		
	And to him his name dyuysed,		
	Mullok ² þe bischop hym called,		375
	A name knawen yrysch men haldyd ^o . ³	<i>hold</i>	
	Hardebrechins ⁴ þe cite hatte ^o ,	<i>was called</i>	
	þat þe childe was baptyst atte.		
	Fra he couthe ga and speke in fere ^o ,	<i>in company, together</i>	
who is put to school.	he was sett to scole to lere ^o .	<i>learn</i>	380
	he was so vertuus and so passyng ^o ,	<i>surpassing</i>	
	þe bischop lufed ^o him ouer all' thing ;	<i>loved</i>	
	he him lufed with' slike entent ^o ,	<i>such will</i>	
	he myght nozt thole ^o him lang absent.	<i>bear</i>	
<i>Libellus X. Narracio.</i> His prediction respecting a calf.	On a day it befell',		385
	he went to se his catell' ^o ,	<i>live stock</i>	
	Noute ^o and shepe all' and somme ^o ,	<i>neat one and all</i>	

¹ The meaning seems to be, 'Knowing all about it (wittand), he takes the innocent and his mother with him.' (See *Libellus*.)

² 'In the Irish tongue, the which is in Inglishe as much as to saie Cuthbert' (*Rites of Durham*, 65). 'Nulluhoc. Id est interprete Colgano eiulantem vel eiulatum' (*Acta SS. Boll.*, Mar. xx. 95, D). 'Seruent Hiberni suum Nulluhoc eiulantem, et relinquunt Anglo-Saxonibus Cuthbertum' (*ib.* F). The meaning of the A.S. name Cuthbert is uncertain.

³ So in MS., but read *hald*: 'A name [which] Irishmen hold known.'

⁴ Ardbraccan, in Meath.

As yresmen had of custome.
 Þe child for luf with' him he toke,
 For to play him be brenke and broke.¹ 390
 Þe childe mett a cowe with' calfe,
 he hir beheld on ilk halfe°; *every side*
 [p. 11.] Þe childe loked here and þare,
 On þe cowe aboute our whare°. *all over*
 Þe bischop him beheld and smiled:
 What sees þou, my dere childe? 395
 What priue thing, sonne myne, sees þou,
 With' in þe bely of þat cowe?
 Þe childe answerd childely,
 And saide, somme meruayle se I, 400
 I haue noȝt sene meruayle slyke°:
such
 Þe calf is noȝt þe cowe lyke.
 Þe cow is all' at oure° blake; *all over*
 Þe calf is rede° I vndertake,
red
 With' a white sterne° in þe fronte°;
star forehead 405
 Slyke hase noȝt be sene wonte.²
 Þe sterne is lyke to white snawe.
 It semes agayne° kyndely° lawe.
against natural
 Or° þai passed fra þat steede°, *ere place*
 Þe cowe calfed a calf reede, 410
 Slyke as þe childe before had telled.
 Þe bischop mykill' meruelled;
 Be° þat he wist°, and was glad,
by knew
 Spirite of prophecy þe childe had.
 Be þis myracle he coniecte°
supposed 415
 þat he sulde be of haly secte°. *religion*
 Þe bischope ay fra þat time forthe
 held þe childe in hyer° worthe,
higher
 And lyked with' him to speke ofte
 Wordes semely, swete, and softe. 420
 Þe childe began so wele to cheue°,
get on
 To all' men he was dere and leue°;
beloved
 Slyke honour he began to haue,
 his fader lynage° gyftes him gaue, *father's family*

¹ Disport himself by brink and brook.

² Such has not been usually seen, lit. 'wont [to] be seen.'

	Amang þe whilk was geuen him		425
<i>kelym</i>	A litil bell' þai kalled a kelym, ¹		
	þe whilk be maner of yreland		
	Aboute his nek was hyngand.		
	It befell' þis kelym brak,		
	he began sorow to make.		430
	þe childe went him to a smyth,		
p. 12.]	And nane othir man him wyth',		
	And prayed him for godes sake,		
	his kelym hale° agayne to make.	<i>whole</i>	
	þe smyth' of his speche þat tyde		435
	Was meruayld gretely and astonyde,		
	þat a childe, þat was so zonge,		
	Spake with sa wyse a tonge.		
	To make his kelym he walde proue°,	<i>try</i>	
<i>Mira-</i>	For god spak in him þe smyth' controue°.	<i>found out</i>	440
<i>culum</i>	Dere childe, he says, I walde fayne		
	For godes sake make þi bell' agayne,		
	Bot to make it I am daft°,	<i>unskilful</i>	
	For I can° nozt of potter ² craft.	<i>know</i>	
	þe childe sayde, be nocht abayste°,	<i>abashed</i>	445
	For in my god so wele I trayste°,	<i>trust</i>	
	In goddes ³ gif ze assay,		
	Yhe sall' it make all' to my pay°.	<i>satisfaction</i>	
	þe smyth' says, it may wele fall',		
	For god þat made thinges all'		450
	May me in þis craft enspire,		
	Forto fulfill' þi desire.		
	And þof all'° my will' be gude,	<i>although</i>	
	We won our farr° fra þe wode.	<i>dwell too far</i>	
	With outen charcole may nocht		455
	þis warke wele to ende be broght.		
	þan ansuerde þe childe hende°,	<i>gracious</i>	
	God sall' helpe vs, for I sall' wende,		
	And fowel° suffyschand I sall' zow bryng,	<i>fuel</i>	
	þat sall' helpe to make our thing.		460

¹ Irish *ceolan*, a little bell, from *ceol*, music.

² A maker of earthen or metal pots and vessels: 'Artem æris fusoriam penitus ignoro' (*Libell.* p. 72).

³ A word seems to be wanted to complete the sense, probably 'name' (cf. l. 468) or possibly 'luf': 'pro ejus amore' (*Libell.* p. 72).

	þe childe a hoke ^o in hande welde,	<i>reaping-hook</i>	
	And wendes forthe to þe felde ;		
	Grene resches ^o a few he schare ^o ,	<i>rushes cut</i>	
	And to þe smyth' house þaim bare.		
	In ihū criste, he saide, I trowe ^o	<i>believe</i>	465
	þat here is fowell' for our prowē ^o ,	<i>advantage</i>	
	My bell' agayne forto zett ^o ;	<i>cast</i>	
	Ga to in goddes name and nozt lett ^o .	<i>delay</i>	
	þe smyth' sawe þe childes faythe,		
	he began þe seiues ^o graythe ^o ,	<i>rushes get ready</i>	470
[p. 13.]	And made aournays for þe bell'.		
	It is wondir forto tell',		
	For þe childes hye desert,		
	God shewed meruaile in apert ^o .	<i>openly</i>	
	þe bell' was wele al swythe, ¹		475
	þan þai ware bathe ^o glad and blithe.	<i>both of them</i>	
<i>Libellus</i> XII. Testimony of Euge- nius.	A bischop hight Eugenius, Before sayde, ² telles þus. In yreland is a grete cite Es calde kenanus, ³ as witnes he,		480
	In prouynce þat Midia ⁴ hatt ^o ,	<i>is called</i>	
	Many men has bene þar att.		
	In þat prouynce er pastures gude, Cornes, woddis, ryuers and flude ;		
	Rynnes a ryuer, Mana ⁵ calde,		485
	þurgh' þis cite before talde.		
	In þat ilke ^o ryuer	<i>same</i>	
	Er many Fysches of kynes sere ^o .	<i>different kinds</i>	
Cuthbert's birthplace shown.	In þis cite of kenane þe childe was borne with' in a wane ^o ,	<i>dwelling</i>	490
	þe whilk zit þe citezenes Schewes, as þair story menes ^o ;	<i>relates</i>	
	And of þe nonnes abbay zit standes alde walles, as þai say,		
	þe whilk place, for þe childes memour ^o ,	<i>memory</i>	495

¹ Well (or right) very soon.

² Line 20.

³ Irish 'cenannus,' Headfort, the old name of Kells in Westmeath.

⁴ So in MS., but printed in *Libellus* as if an adjective, *media*.

⁵ Possibly the old word 'Min,' the name of a river in co. Antrim, here some river in Meath.

Es halden 3it in grete honour,
 And men of þat same lande
 Er ofte for wirschipe þar comande°. *coming*
 Þir thinges redid° biscop Eugeny *related*
 Of herdmonens,¹ in þair story. 500
 In þat contre he borne was
 And leued whils° he fra worlde pas. *until*
 In þat bischop diocise
 Saynt tetanus,² a bischope, lyes
 In þe Cathedrale kirke, 505
 And many miracles þar god wirkes ;
 Þis tetan, as his lyfe þaim kenne°, *declares*
 Raysed fra deed° many men. *death*

Libellus XIII.
 The bishop dying,
 [p. 14.]
 the mother sees her child unprovided for,
 dreads to go near the king,
 and resolves on flight.
 The child assents.

It fell' eftir a litil stert°,
 Þe gude bischop þat kepид cuthbert 510
 Dyed and went to heuens blisse.
 Þe childe his maste belde° þan mysse ; *greatest protection*
 His moder mournyd and sare wepid,
 For sho hir childe saw vnkepyd,
 And wante þat he was wonte to haue ; 515
 Þarfore sorow grete sho draue,³
 And of hir self sho was adred° *in dread*
 To þe kyng forto be led,
 And with' him to be forlayne°, *lain with*
 With' vyolence and synn agayne. 520
 Þis had sho mykil in hir mynde,
 With care° and drede þus was sho pynde°, *grief pained*
 And machynd° in hir mynde for thy° *contrived therefore*
 Þat it was best for hir to fly.
 Scho called cuthbert hir sonn hir to, 525
 And saide him what sho thocht to do.
 To his moder he sone assent,
 To wende with hir was his entent.
 He walde obeysand be to hir,

¹ See p. 2, note 2.

² Perhaps for Sanc(t)aidanus, the last letter of 'sanct' being attracted, as in 'Tobin' for 'St. Aubin.' But the Northumbrian Aidan is the only one known.

³ Dr. Murray thinks that the writer used *drave* in the sense of Latin *egit* from *agere*, as in *curam, pœnitentiam agere*, or Fr. *pousser in pousser des cris*. Cf. l. 430.

	As criste was to his modir.		530
<i>Libellus</i> XIV. He had learned his Psalter before the bishop died.	Before þe bischope was layde in erde°, þe childe had his sawter leryd. He was so comely and so fayre, Lyke to be a kynges ayre°.	<i>earth</i> <i>heir</i>	
	Of ilk man luf he gate grace, þat saw him anes in þe face. Of him sprange faire fame Of his grace and his gude name ; Wha þat him sawe, he walde as°		535
Many ask- ed whose son he was.	Whas sonn þat faire childe was. It was no3t knawen in comon þat he was þe kynges son ; So many men þer of frayned°, þat it myght no3t be langer layned°.	<i>ask</i> <i>asked</i> <i>hid</i>	540
	þat his moder wele wist ; To lende° na langar þar hir lyst°, For shame and sclandre sho was agast, þar fore sho hyed hir þepin° fast.		545
[p. 15.]	Of hir childe sho had grete doute°, For gif þe kynges wyfe so stoute° On hap had wist þe childe was his, Sho walde haue trete him all' a mys°.	<i>remain</i> <i>pleased</i> <i>thence</i> <i>fear</i> <i>proud</i>	550
They em- bark for Britain.	To a hauen þat woman mylde Went on a° nyght with' hir childe. þai þat loues god with' mayne and mode°, All' thing turnes þaim to gode.	<i>amiss</i> <i>one</i> <i>strength and mind</i>	555
	When þai come to se banke, Hap befell' þaim, god þai thanke, þai fand a ship redy To bretayn forto saile in hy°.		560
	þe childe and his moder heende°, In to þe schip als þai sulde wende, þe childe sauter° fell' in þe se.	<i>haste</i> <i>gentle</i> <i>psalter</i>	
The Psalter falls into the sea, and is taken by a seal-calf.	Mikel mane° made sho and he ; Whiles þat þai þar aftir loke, þer com a cele° calf and it toke. þar stode many þer on to wondyr, þe se wawes sho bare it vndyr ; þai trowed° no3t it agayne to gett,	<i>moan</i> <i>seal</i> <i>believed</i>	565

	þe childe was sary ^o and þerfore grett ^o .	<i>sorry</i>	<i>cried</i>	570
	Bot grete god þat gouernes all, þat saued þe prophete with' in þe whall', Of his grete godenes, Kepyd þe buke harmeles.			
	þe childe aftir had it agayne, Be ^o a myracle he was fayne ^o .	<i>by</i>	<i>glad</i>	575
<i>Libellus</i> XV. An explanatory digression.	he þat þis in latyn wrate þat here in Englysch is translate, he saies he settes here þat he fande In storys of yrelande,			580
	þe whilk noght sothe ^o þof þaim seme, 3it biddes he to þaim take 3eme ^o .	<i>true</i>		
	þai seme agayne þis processe ^o , þai er to say ¹ neuer þe lesse.	<i>heed</i>	<i>narrative</i>	
In Ireland was an old man,	In yreland was an alde man, For halynes grete fame wan, he was curtayse and kynde, Commyn of noble strynde ^o .			585
	Gude men sonnes, of þat contre,	<i>race</i>		
[p. 16.] who took boys to educate.	Wer sett ^o to him, noryst to be; he had sex childre 3eng ^o	<i>put</i>		590
	A lang tyme in his kepyng. he saw þaim loue þe halygaste, þer fore he loued þaim althir maste ^o .	<i>young</i>		
	he was mare bysy þaim to kenne ^o , For þai wer abil ^o to be gude menne.	<i>most of all</i>		
	It befell' þair fadirs dyed; þair frendes þat wer to þaim alyed ^o ,	<i>teach</i>		595
Their friends claimed them.	Compeld ^o þaim to þair erytage, þof all ^o þai were with' in age.	<i>fitted</i>		
	þe ald man lyst ^o no3t parte with þaim, þof þair alyes ^o oft þaim clayme, And with' maystry walde þaim raght ^o 2	<i>related</i>		
	Fra þe alde man þat þaim taght.	<i>forced</i>		600
	þe bischop cuthbert nurry ^o , 3	<i>although</i>		
The bishop before his	When he saw þat he suld dy,	<i>liked</i>		
		<i>relations</i>		
		<i>torn away</i>		
		<i>rearer</i>		605

¹ 'Non sunt omittenda' (*Libell.* p. 74).

² Wished them [to be] torn [from the old man].

³ 'Nutritor' (*Libell.* p. 74). We may perhaps read 'þe bischop [who] cuthbert nurry (reared).'

death entrusted Cuthbert to his care.	Of þe alde man gudenes suyr, Betaght ^o cuthbert to his cuyr ^o . ¹ þis aldman with' þis ² childre fledd', In to bretayne to be ledd', To kepe þaim in priuace ^o , Whil ^o eftirwarde better myght be. With' thir childre fra þair frendes þis aldeman til ^o a hauen he wendes.	<i>delivered</i>	<i>care</i>	610
He sailed for Britain with Cuth- bert, the mother,	It fell' þe same tyme þai come thider, Cuthbert modir and he to gyder, Forto passe þe se swythe ^o . þe aldeman was glade and blithe, he wist it was goddis ordenaunce, þat þar to mete þaim fell' þat chaunce.	<i>privacy</i>	<i>until</i>	615
and the other boys.	With' mete and drynk he þaim fedde And gaf þaim all' þat þaim neded. þis aldman and þis ² childre same ^o , In to a shipp to sayle þai clame ^o . With' wynde and wedir at þair wille, þe se was soft, þe wawes were stille.	<i>to</i>	<i>quickly</i>	620
Rough weather [p. 17.]	Bot sodanly þe wedir chaunged, þe ruyde wawes on rawe ^o raunged, þe tempest diuers dayes encreesid. Goddess grace at þe last it seesid ^o .	<i>together</i>	<i>climbed</i>	625
<i>Libellus</i> XVI. Cuthbert's vision of the anchor:	Whils þai wer þus to landward boune ^o , Cuthbert had a vysyoun; ; Whethir in body or with' oute, It was to him grete doute. As annes ^o was rauyst saint paule, Whethir in body samen ^o or saule, ³ him self saide he wist nocht, Bot god it wist þat all' wroght. he dremyd þe ankir of þair ship To þe se gronde ^o doune slypp,	<i>on row, in ranks</i>	<i>caused it to cease</i>	630
it fastened on a house in the sea.	And on a house eesyng ^o , Be þe lattis ^o it toke festnyng. Him thoght oute of þe shipp he yhode ^o ,	<i>bound</i>	<i>once</i>	635
		<i>together</i>		
		<i>bottom</i>		640
		<i>eavesing, eaves</i>		
		<i>laths</i>		
		<i>went</i>		

¹ This seems scarcely to agree with 512-515; cf. 583.

² Should perhaps be þir, these, but þis is plural elsewhere, e.g. in l. 4377.

³ The meaning seems to be, whether in the body together with the soul, or in the soul alone.

Doune to þe Ankir in þe flode,
 And forto louse it fra þe house, 645
 He was besy and curyouse°. *careful*
 Þar come oute of þe house þan
 Him thoght like a husbande man,¹
 And pleynandly on hyght° he spak, *complainingly aloud*
 And asked wha his house brak. 650
 Alson as he saw saint cuthbert,
 Hastyly vnto him he stert°, *started*
 And kissed him and spak on yres° tonge, *Irish*
 Welcome be þou, childe 3onge ;
 He calde him be hiis awen name, 655
 As he was calde before at hame.
 He saies, dere sonn, wele is þe,
 Cytesyn of heuen salt þou be ;
 Þat þou suld come to þir partyes°, *these parts*
 I wist lange sithen°, and on what wyse. *since* 660
 Þon° sal be bodily, fele and some,² *yon ? that ?*
 Ensamplē of þi life to come.
 And þarfore, dere sonn, haue na drede,
 Þat I say to þe take hede.
 he toke þe childe be° þe hande, *by* 665
 With' in þe house þai went walkand ;
 he gaf þe childe thre vessell',
 Of whilk wondir was forto tell'.
 he calde þaim baccilia°,³ sais þe buke. *basins*
 Þe childe þaim in his hande tuke ; 670
 Þe gude man saide, sonn myne,
 þis a° vessell' sall' be þine, *one*
 Þe tothir twa þi mayster geue ;
 Lose neuer þine whils þou leue.
 Þe man went and loused þe ankir, 675
 he saide, sonn, grete wele þi maystir,
 In my name þat na man may,

¹ 'Colonus' in *Libellus*.

² The first word in this line seems to be a Northern demonstrative, referring to what Cuthbert saw; 'fele and some' probably means 'altogether' (cf. l. 386); the corresponding passage in the *Libellus* is, 'eo quod corporeo contuitu modo inspicis, futura vitæ tuæ exempla præfigurata cognoscas.' From this it seems not unlikely that 'þon sal be' is a mis-copying of 'þou sawe.'

³ 'Tria vascula admirandi operis, . . . quæ baccilia heros ille nominavit' (*Libell.* p. 75). See Ducange, s. v. 'Bacca,' 2.

	Lyuand in erth', tell' ne say ; ¹			
	Ga in my blissing þi mayster to,			
	he sall' þis dreeme þe vndo°.	<i>explain</i>		680
<i>Libellus</i> XVII. He takes them to the old man.	Before his mayster sone° come þe childe ;	<i>soon</i>		
	he sawe þe vessell°, and þan he smyled ; ²	<i>vessels</i>		
	he saies, þis vessell', sonn, haue þou,			
	God hase it ordaynd for þi prowē°,	<i>profit</i>		
	It is a full' takenyng°,	<i>token</i>		685
	þou sall' haue wondir° leuyng.	<i>wonderful</i>		
	þe man þat þus had cuthbert sene			
	Was a fair man and auncyene,			
	And, mewre° in face, þat semely sire°	<i>mature</i>	<i>lord</i>	
	Was gliterand as brynnand fire.			690
	þe childe prayed his maister dere,			
	What his dreme ment him to lere°.	<i>teach</i>		
<i>Expo° visi-</i> <i>onis.</i>	His mayster says, sonn, take tent°;	<i>heed</i>		
	God his messanger to þe sent,			
	Forto betaken° þe þi stede°,	<i>betoken</i>	<i>place</i>	695
	þi lyfe how and whare to lede.			
	þe ship þat beres vs in þe se,			
	Of haly kyrke þe figure be,			
	þe whilk in ane othir° lande	<i>another</i>		
	þou sall' kepe, I vndirstande.			700
	þe house on whilk þe ankir fell'			
<i>Cuthbert's</i> <i>life in</i> <i>Farne fore-</i> <i>told.</i>	Betakyns a place whare þou sall' duell',			
	With' in þe se solitary,			
	And se° of ³ god priually.	<i>see ?</i>		
	þir thre vessell' takyns° to me	<i>betoken</i>		705
	þe wirschip of þe trinite,			
[p. 19.]	Whaim þou and I preche sall',			
	And wirschip with our myghtes all'.			
	Twa othir vessell' to me er aught°,	<i>are owing, belong</i>		
	Be° whaim ruyd folk sall' be taught	<i>by</i>		710
	Twa goddes commandements of loue.			
	þis a° vessell' to þi behoue°	<i>one</i>	<i>benefit, use</i>	

¹ 'Ex meo nomine, quod est inexplicabile, salutes.' (*Libell.* p. 76.)

² It is not very evident how Cuthbert could show the old man the vessels which he himself had seen only in a vision. But perhaps we are to take lines 681-686 as part of the vision. Cuthbert might have dreamed that he went to his master before he actually did so, as stated in line 691. The story is not more intelligible in the *Libellus*.

³ Probably a miscopying of 'serof,' serve. See note, l. 4114.

Es gyuen, be þe whilk mynde
 þe singlar^o of þi lyfis ende, *solitude*
 And of þi conciens religieuse,¹ 715
 þe whilk sall' be goddis speciale house.

Into þis prouynce whik^o agayne *alive*
 Sall' þou neuer bide for certayne.
 On englisch' marche^o sall' þou lende^o, *border dwell*
 And turne fele^o folk fra þe fende^o. *many fiend* 720

Many þat trowes^o noȝt criste ihū, *believe*
 Sall' þou make leele^o and trewe. *leal*
 All' þir thinges þat þou hase sene,
 Of thinges to come takenyng þai bene^o; *are*
 Þai er na fantasyes of dremyng, 725
 Bot ensamples of trew thyng.

Fra^o his mayster on þis wyse had *after*
 Expounde his visyoun, þai wer bathe glad.
 Þai come alsone^o, with' outhen lett, *at once*
 To þe hauen þat þai coueit. 730

Fra þai wer þe hauen with' in
 Þai straue wha first to lande myght wyne.
 Þe seele calfe before descryed^o, *described*
 Þat cuthbert buke had swelyed^o, *swallowed*

he come before þaim swymmande, 735
 And kest^o þe buke vp on þe lande. *cast*
 Cuthbert sawe and went swythe^o, *quickly*
 And tuke his buke, he was full' blythe.

he fande it hale and harmeles,
 He thanked god for his gudnes, 740
 And all' othir þat sawe þis syght,
 Þai wirschiped god with' mayne and myght.

¶ *Vulgaris opinio hiberniencium, Caluencium,² et Scottorum, quomodo scūs cuthbertus recessit de hibernia.*

[p. 20.]
Libellus
 XIX.
 Þe comoun opynyon and tellyng
 Fra yreland of Cuthbert wendyng,
 Yrys men and of galway^o, *Galloway* 745
 And scottys men, þus þai say,
 Þat many myraclis in his childehede
 God schewed be^o him done in dede, *by*

¹ 'Solitudo tuæ religiosæ conscientie' (*Libell.* p. 76). ² Galwenses.

They soon reach the desired haven.

Libellus
 XVIII.
 The seal-calf restores the Psalter,

and they all thank God.

Another account.

[p. 20.]
Libellus
 XIX.

It was said that Cuthbert left Ireland because he was hated

on account
of his
miracles.

For whilk so many, in his cuntre
hated and despysyd was he. 750

The present
writer's
opinion as
to the true
reason.

What was þe cause, þe buke noȝt telles,
Bot it semes it was noȝt elles
Bot for^o þe whene his stepdame ¹ *but because*
Knew wha him gat, and of whame.
His moder was a kynges doghtir, 755
He left nane ayre on lyfe^o bot hir. *heir alive*

þe whene dred þat on hap, at age,
þe childe walde aske his heritage
þat his moder fell' be strynde^o, *by descent*
And of his gudsire deede ² haue mynde, 760
And venge it for his moder sake,
Or elles pray god vengeance to take.

þai halde^o him goddes derlyng, *considered*
Be cause of wondirs wirkyng.
þar for dissees^o him durste nane, *annoy, 'trouble'* 765
Bot þai walde fayne he had bene gane
Fra þat contre to othir steede^o, *place*

Anyhow
the Irish
advise him
to depart.

And þarto diuerse men him reed^o *counsel*
To wende to othir kyngdome,
And in yreland na mare to come. 770

His reply.
nota,
Currok.

Cuthbert saide he walde noȝt
Bot gif^o he had shippyng wroght *unless*
Whilk as nane wer sene before.³

The stone
boat.

þai wer glad and made in skorne
A bate^o of stane, and it arayde, *boat* 775
And at þe se banke it layde;
þai bad him to his bate wende,
And saile forth' whider him list lende^o. *dwell*

þai called þat bate a currok,⁴
Made of stane and noȝt of stok^o. *stock, wood* 780

þe childe a crosse þar on made,
On þe water fletand^o it glade^o. *floating* *glided*

[p. 21.]

Of þis þai were astonyde,
And prayde him þat he walde abyde.
he walde noȝt byde for na prayer, 785

¹ The queen-consort, his father's wife; cf. 550.

² His grandsire's death; see l. 95.

³ 'Which were like none seen before.'

⁴ Irish *corrach*, a wickerwork boat, coracle.

Bot he and his moder dere,
 With' othir twa, opon þe nyght,
 To þe currok þai þaim dyght^o.

got ready

þai sailed þar in merualously,
 In to galway þai come in hy^o,

haste

790

In to a regyoun þat rennin¹ hat^o,
 To a hauen, munsonc,² þe name es þat.

was called

At þat hauen habydes zitt
 Cuthbert currok, men may se itt.

þan an othir schip þai toke

795

And sailed to litherpen,³ sais þe boke ;

þat hauen is betwene erregaytill⁴

And cegall⁵ ; wha so loke will[,]

þar is a grete lake nere hand

þai call' loichauan⁶ in þat land.

800

With' cuthbert and his moder þen

Rane vp^o þar bot thre men.

ran ashore

þai went oute samen^o out of þair schipp,

together

And on þe lande some þai skypp,

It was wynter and wedir calde,

805

þai had zitt nouthir house no halde^o.

dwelling

Stikkes to a fyre þai gadird fast,

To warme þaim or^o þai forther past.

ere

þar wer theues nerehand þat place,

Menslaers, robbours, haldand þair pace ;⁷

810

þai drew nere to spy þair dedis.

þai se þe woman in ryche wedis^o,

garments

With broches and golde opon hir arme ;

þai wer in purpose to do hir harme,

þai buske^o with speres hir to sla.

prepare

815

Cuthbert sawe, him was full' wa^o,

sorrowful

To god he began to pray,

¹ Reinnii (*sic*) (*Libell.* p. 77). The Rinns (points or promontories) of Galloway.

² So in the MS., but the *Libellus* has Rintsnoc, *i.e.* Rinn Snoc, a place formerly known on the coast of Galloway.

³ 'Letherpen,' mentioned in *Libellus* as 'portus'; not yet identified.

⁴ Irregaithle (*Libell.*), now Argyle.

⁵ Incegal (*Libell.*), Inish-gall, outer Hebrides.

⁶ Loicafan (*Libell.*), some *loch* in the neighbourhood, possibly Loch Awe.

⁷ 'Ibi morantes' (*Libell.* p. 77). Cf. 'continuit gradum' (Virg. *Æn.* iii. 598) and 'siste gradum' (vi. 465).

They sailed
 therein, and
 landed in
 Galloway,

then sailed
 in another
 ship to
 'Lither-
 pen.'

Libellus
 XX.
 Cuthbert
 and his
 mother
 land, with
 three men;
 they gather
 sticks for a
 fire.

There are
 robbers
 near-hand;

Cuthbert
 prays,

	To saue his moder fra þar fray ^o .	<i>attack</i>	
and they slay one another.	God sone his prayer harde ^o .	<i>heard</i>	
	As þe thenes ran towarde,		820
	Ilk ane of þaim thurgh' othir rann ;		
[p. 22.] The travel- lers light their fire,	þai were sone deed ilk a mann.		
	þan of flynt fyre þai strake,		
	And made a fyre þaim warme to make.		
	In þat place whare þai hewed ^o	<i>stayed</i>	825
	A meruaile hider to is proued :		
	What man or woman comes þider,		
	And gadirs fowell', and layes to gydir,		
	Itt kyndels be þe self alson ^e ,	<i>immediately</i>	
and fuel will after- wards kin- dle by itself on the spot.	And brynnes clerely ^o þat place apon.	<i>brightly</i>	830
	þe men þat zitt þare duelles		
	Saint cuthbert myracle it telles.		
<i>Libellus</i> XXI. St. Columba takes the child.	C uthbert and his moder hende ^o ,	<i>gentle</i>	
	Fra þeyn ^o to scotlande marche ^o þai wende.	<i>thence</i>	<i>border</i>
	þar was a bischop, ¹ columba hight,		835
	þe first bischop in Dunkell' dyght ^o ,	<i>appointed</i>	
<i>De Cuth- berto et Brigida.</i>	Vnto his house he toke þe childe,		
	With' an ^o brigida, ² a mayden mylde.	<i>one</i>	
	Sho was borne in yrelande,		
	þaim twa to gyder þe bischop fande ^o .	<i>maintained</i>	840
<i>Narratio.</i> The three wicked clerks.	þare was thre clerkes of þe southe		
	Of england, with þe bischop couthe ^o ,	<i>acquainted</i>	
	þai were speciale in his seruyse.		
	þis twa childre þai dispysse,		
	And had enuy for ^o þai had grace,	<i>because</i>	845
	And loue ^o before þe bischope face.	<i>love</i>	
The tame blackbird,	þe bischop had a bryd in hall',		
	A cony ^x ³ men it kall' ;		
	It was sa tame, wha mete ^o it bedde ^o ,	<i>food</i>	<i>offered</i>
	It walde of him be graped ^o and fedde.	<i>handled</i>	850
	þir clerkes þe childre walde persewe ^o ,	<i>persecute</i>	

¹ Not to be confounded with St. Columba, the priest-abbot of Hy or Iona. Colum, Columba, Columbanus, and Colman are all interchangeable. No such bishop of Dunkeld is known.

² St. Bridget of Kildare died February 1, 525. But the name is a very common one in early Irish hagiology.

³ Apparently for *cornyx* (*cornix*), 'raven,' but the *Libellus* says *merula*, 'blackbird,' p. 78.

which the clerks slew, blaming the children.	Prinally þis bryd þai slewe ; Of þe childre þe blame þai cryede, þe childre gretand° it denyede. þe bischop þe clerkes malyce kende°, Bot nouthir party he defende.	<i>crying</i> <i>knew</i>	855
	he was aboute þaim to meese°, For to halde þaim all' in eese.	<i>soothe</i>	
	þe childre wer confused and mothe°, þai prayed to god to schew þe sothe°.	<i>weary</i> <i>truth</i>	860
[p. 23.] Cuthbert prayed,	In þe bischope presence		
	þus cuthbert prayed with' residence° :	<i>persistence</i>	
	þou, god, þat all' thing wate°	<i>knowest</i>	
	And demes° ilk a dede and state,	<i>judgest</i>	
	Gif we haue done þis ill' dede,		865
	As we haue serued°, gif° vs our mede°	<i>deserved give reward</i>	
	In þis oure, þat men may se.		
	þat we openly punyst be ;		
	And gif we neuer did it no° thocht, ¹	<i>nor</i>	
	þi myght, þat all' thing has wroght,		870
	Rays þis bryd to lyfe fra deed°,	<i>death</i>	
	þat all' men may se in þis steed°.	<i>place</i>	
and the bird was restored to life.	When he had prayed þe brid vp rase,		
	And whyk° agayne he forthe gase°.	<i>alive goes</i>	
	All' men þat sow° and stode by,	<i>saw</i>	875
	Meruaylde of þis gretely.		
Libellus XXII. Bridget tells Cuthbert that they must depart,	þan brigida, þat gude may°,	<i>maid</i>	
	Turned hir to cuthbert and þus scho say :		
	My dere childe, it es nedfull',		
	And bathe to þe and me spedefull',		880
	þat as god hase ordaynd vs,		
	To diuers naciouns þat we trus°.	<i>pack off</i>	
he to eastern England, she to western Ireland.	To þe este syde in england',		
	Of þis prouynce þou ert ordaynd,		
	And me to yreland in þe west ;		885
	God haues puruayde° for our best.	<i>has provided</i>	
	Aythir of þaim comfort opir,		
	þe tane° þare partid fra þe tothir°.	<i>one other</i>	
	þai met neuer eftir whils þai leued,		

¹ *i.e.* 'nor thought [of such a thing].' 'Si neque talem unquam concepinus nequitiam, aut perficere deliberavimus,' etc.

	Bathe in halynes þai cleued ^o .	<i>continued</i>	890
	Sone aftir þe childe with' his dame ^o	<i>mother</i>	
He with his mother goes to Iona.	Went to an Ile, hir ¹ þe name.		
	In þat place duelt cuthbert		
	With religiouse men a stert ^o .	<i>short time</i>	
	his moder twa brethir ² sho hade,		895
She goes to visit her brothers Meldanus and Eatanus.	Bischops in scotland, and men sade ^o .	<i>grave</i>	
	As god inspired hir forth sho went,		
	To vysite þaim was hir entent.		
	þe tane was called meldanus, ³		
	þe tothir hight Eatanus. ⁴		900
[p. 24.]	Aythir had a bischop se		
	In scotland, with þe dignite.		
	þair sister, seint cuthbert moder,		
	Toke hir way sone þider ;		
	To hir brethir dere sho cam.		905
	It fell' on hap þai were sam ^o ;	<i>together</i>	
	þai were glad of hir commyng.		
	Sho þan teld al meruaile thing		
She tells about her son,	Of hir self and of hir sonn,		
	In what disees ^o þai had bene bonn ^o	<i>discomfort</i>	<i>bound</i> 910
	And what þai did, whare, and howe ;		
	Als ^o þat scho had made a vowe	<i>also</i>	
and that she has made a vow to visit Rome.	To vysyt seint petir kirke and paule,		
	At rome, for heele ^o of hir saule.	<i>health</i>	
	To þis scho had thoght stedfaste,		915
	Oute of yreland or ^o sho paste.	<i>ere</i>	
	hir brethir sone was ^o enspired	<i>soon were</i>	
They en- courage her, and take the child, letting her fulfil her vow.	To make hir fulfill' þat sho desyred.		
	þe childe at ^o his moder dere	<i>at the hands of</i>	
	þai toke to þaim to fede and lere ^o ,	<i>teach</i>	920
	And helpid hir as sho nede had to,		
	And lete hir passe, hir vowe to do.		

¹ So in the MS. ; *Libellus* has Hy, *i.e.* Iona.

² 'Fratres germanos,' according to the *Libellus*, but according to lines 97, 221, and 756, all the king's family but Cuthbert's mother had been slain. That may mean all who were in Ireland at the time. The two bishops may have been sent away as children long before, and considered as dead to worldly affairs. Legendary stories sometimes contain inconsistencies that cannot be reconciled so easily.

³ Irish 'Mellan.' There is a saint of that name in the Irish calendar at February 7.

⁴ Another departure from the proper form Aidan. The Northumbrian Aidan may be the one meant here. Cf. lines 1204, 1205.

*how cuthbert childe stode on his crowne,
his fete vpwarde his heued doune ;
In his playng a wondir harke,* 925
his clathes aboute his leggys stode starke°. *stiff*

Libellus
XXIII.
They send
Cuthbert to
the care of
a religious
man in
Lothian.

þe bischop Eatanus and Meldane,
Fra° þai had þe childe tane°, *after taken*

To keypyng of a religieuse man
In louthyane þai send him þan ; 930

With' childre of his euen elde°, *equal age*
his wonyng° place þar he welde°. *dwelling possessed, had*

þar was nane meker na° blyther
þan he was halden, nere na fer. *nor*

In all' gude play and solace°, *enjoyment* 935
he walde be felaw° in ilk place. *fellow*

Ilk a childe was fayne and glad,
his felawschip when þai had.

Boyish
sports ac-
cording
to the
Libellus.
[p. 29.]¹

It be fell' anes° on a day *once*
þat childre suld to gydre play, 940

Cuthbert come and played with' þaim,
Of maste myrthe þe pryse he claim ;

Som lappe°, som werstild°, som othir gamen°, *leaped wrestled games*
þus þe childre played samen°; *together*

Som straue wha on þaire heed 945
Myght langest byde, and stand in steed°. *place*

Cuthbert sone he him arayed°, *got ready*
And þis gamen þare he assayed ;

Whils his leggys wer vp on hight
His clathes stode sterk°, euen vp ryght, *stiff* 950

And hilde° his leggis, þar was nocht sene, *covered*
Bot euen standand as he had bene.

þis was þe first meruayle ane°, *one*
Of him was knawen in louthiane,

þe whilk schewed' takenyng þat he 955
Aftir halyman suld be.

þat place is knawen in all' scotland,
For nowe a kirk þar on stand,

Childe kirk² is called commounly

'Childe-
kirk.'

¹ Pages 25–28 of the MS. contain the second copy of lines 1–158.

² The ancient church of St. Cuthbert at Channelkirk in Berwickshire, between the Leader water and Soutra Hill. Older forms are, Childenechirche,

Of men þat er wonand° þar by ;	<i>are dwelling</i>	960
Of cuthbert childe name it toke,		
In goddis wirschip, þus saies þe boke,		
And in his name to rede and syng ;		
To him be wirschip and louyng°.	<i>praise</i>	

*Explicit infancia sc̄i Cuthb'ti Ep̄i & Incip' liber sc̄d̄us qui est
vita eius.*

c. 1295, Chyndylkyrk, 1535, and Chingelkirk, 1650, whence the rime, 'Gingle
kirk bell, which rings now, and evermair shall.'

BOOK II.

Introduc- tion.	H ere bygynnes þe secound boke ;	965
	Wha so lykes on itt to loke, Saint cuthbert lyfe may he rede	
Transla- tion of St. Bede's <i>Life of St. Cuthbert.</i>	Aftir þe saying of saint bede, þe whilk in latyn his lyf wrate þat here in englysch' is translate.	970
	Loke þar on wha so will', His lyfe is all' myracle. Saint bede takes witnes trewe Of þaim þat cuthbert lyfe knewe, Fra his elde° of aght zere	<i>age</i> 975
[p. 30.]	All' þe time þat he leued here. Be° chapiters sex and fourty Saint bede all' þis boke descry°.	<i>by</i> <i>writes out</i>
Bede's pro- logue left out for shortness.	With' a prolong ¹ he bygynnes, And þan þe chapiters rekynes°. I leue þe prolong for shortnes, þe chapiters sall' I tell' expres.	<i>gives account of</i> 980
Bede, i.; <i>Vit. Ancn.</i> i. 1. ²	<i>þe first chapter in his childhede</i> <i>Telles how he his lyf lede,</i>	

¹ Bede's prologue consists of a letter to Eadfrith (who was bishop of Lindisfarne from A.D. 698 to 721), setting forth that he has written nothing without careful research and weighing of testimony. Moreover, he has had it revised by Herefrith the priest, as well as by others who had long dwelt with the man of God and were thoroughly acquainted with his life, and has further submitted it to the judgment of Eadfrith himself. He then begs to be remembered in prayers and masses, that he too may desire and deserve to 'see the goodness of the Lord in the land of the living,' requesting further that Guthfrith the sacrist will write his name in the *album* or 'Liber Vitæ' of the congregation, and concluding by offering to send a copy of the life which he had previously written in heroic verse, and the assurance of his prayers for them. [The name Beda occurs twice among the *Nomina Præbyterorum* in the Durham 'Liber Vitæ,' and we find an earlier Beda, a presbyter, present at the death of St. Cuthbert. See below, l. 3538.]

² The references to Bede are to the chapters in the prose life, unless otherwise explained. It does not seem necessary to give references to

	<i>And how a childe of thre yere alde þat he suld be bischop talde°.</i>	<i>foretold</i>	985
Lam. iii. 27, 28.	S aint bede fande his begynnyng In Jeremy þe prophete saying. He saies, to a man es° gode,	<i>Cam pm</i> <i>it is</i>	
	When he has borne with' mayne and mode Goddess yok fra his yeres fourtene, And ay forth° lyued in lyf clene ; þan sole° in silence sall' he sitt, And rays him self abouen his witt.	<i>henceforth</i> <i>alone</i>	990
Explana- tion by the translator.	þat menes þat a mannes resoun Sal fall' to contemplacioun, And all' to heuen sall' be sett, þat all' þe werlde he sall' forgett.		995
	¶ <i>Bonum est viro cum portauerit iugum ab adolescencia sua ; sedebit solitarius, et tacebit, et leuabit se super se.</i>		
Bede, i. Early aspi- rations.	For to lyue slike gastely° lyfe Amang ¹ ankirs° suld be ryfe°. þis lyfe cuthbert thoght to welde°, Fra° he was fourtene 3ere of elde°.	<i>such spiritual</i> <i>anchorites ready</i> 1000 <i>enjoy</i> <i>after age</i>	
Old Mel- rose.	For þat time, a monke to be, Vnto mailrosse went he. Oportunite when he gatt, He was anker and sole satt° ; Fra mennes cominyng° ² he him depreyue, And leued in lyf contemplatyue ; þe grace of god him calde þar to, Fra his childhede wele to do.	<i>dwelt alone</i> <i>communing, society</i>	1005 1010

Bede's poetical life, or to that which is printed in the *Miscellanea Biographica* (Surtees Soc. vol. viii.), for in these the miracles, etc., follow in nearly the same order. *Vita Anonyma* is the prose life by a Lindisfarne monk, printed in the Bollandists' *Acta SS.* under March 20, pp. 117-124, and in Bedæ *Opp. Minora*, ed. Stevenson, pp. 259-284; the references are to its books and sections. The references to the breviaries are intended to show which events had most prominence given to them in the services of the Church. They all relate to the lections except those marked *Ant.* and *R.*, which relate to the proper antiphons and responsories in the York Breviary. In the others, these are from the Common of a confessor and bishop.

¹ 'Amang' may be the adverb='at times,' 'now and again,' or the preposition; if the latter be the proper reading, we must understand 'he' before 'suld.'

² In MS., cōinyng.

<i>Brev.</i>	Before he was aght 3ere of age,		
<i>Ebor. 1;</i>	When þat childre play and rage ^o ,	<i>romp</i>	
<i>Exon. 1;</i>	He gaue him all' to childes gamen,		
<i>Aberd. 1.</i>	With othir of his elde samen ^o .	<i>together</i>	
Childish games. [p. 31.]	He couet childre company,		1015
	And in all' myrthes ^o þe mastry;	<i>sports</i>	
	In rynnynge, lepyng, wyrstelyng, Or lyghtnes of othir playing.		
	þus in wanton ⁿ werkes and wylde		
1 Cor. xiii. 11.	he thought and sauour ^d as a childe,	<i>understood</i>	1020
	Bot, when he was made a man, All' his lyghtnes left he þan.		
	And here a ferly ^o þat befell', To trunwyn ¹ bischop cuthbert it tell'.	<i>hear a wonder</i>	
Cuthbert's call.	It betid anes ^o on a day, þat cuthbert com to childre play,	<i>happened once</i>	1025
	And als ^o childre dose oft sythes ^o , He proued many maystryes ^o .	<i>as often do essayed many master-feats</i>	
<i>Ebor. Ant.</i>	þare come a childe of 3eres thre Sodanly, and þus saide he :		1030
	As a man of elder age, Cuthbert, it acordes no3t þe to rage ^o ; ²	<i>romp</i>	
	Leeue þi laykes ^o and lightnes, And sett þe to som stabilnes.	<i>games</i>	
<i>Ebor. 2.</i>	Bot cuthbert sett his sawes ^o at no3t, And forthe his wantones ^o he wroght.	<i>sayings wantonness</i>	1035
	þe childe was greued and granly grett ^o , As he had bene buffet or bett ^o .	<i>cried grievously beaten</i>	
	þe childe ³ come his bale to bete ^o , And asked what him ayled to grete ^o .	<i>to amend his woe cry</i>	1040
	He batyd no3t his bale brym ^o Whils ^o cuthbert come to comforth him.	<i>fierce (severe) woe until</i>	
	þan þe childe cryed on hyght ^o ,	<i>aloud</i>	

¹ Trumwine, bishop of the Picts (*Ecl. Hist.* iv. 12, § 288), was one of those persons who induced Cuthbert to accept the bishopric of Lindisfarne (iv. 28, § 347), and upon the defeat and death of Ecgrith, king of Northumbria, in A.D. 684, and the loss of the Pictish provinces, was driven from his diocese and compelled to take refuge in the monastery of Whitby (iv. 26, § 341). An outline of his life may be seen in the *Acta SS* mens. Feb. ii. 414.

² 'Her Cuthbert was forbid layk* and plays As S bede i hy* story says.' Carlisle Cathedral, insc. under painting on back of stalls.

³ Should be 'childre.'

	pou haly bischop and preste plight ^o ,	<i>pledged</i>	
	Cuthbert, it cerdes ^o noght þe to,	<i>accords</i>	1045
	Agayne þi degre to do ;		
	he suld noght childres gammys su ^o ,	<i>pursue</i>	
	Whaim god makes mayster of vertu.		
<i>Ebor. 3.</i>	þir wordes cuthbert wysely toke		
<i>He forsakes childish ways.</i>	And all' vnstabilnes forsoke.		1050
	þe childe with' mylde wordes he meesyd ^o ,	<i>soothed</i>	
	And of his heynes hym eesyd.		
[p. 92.]	þan left he lightnes of all' brode ^o	<i>kind</i>	
	And gaue him ay to grace and gode ^o ,	<i>good</i>	
	Thurgh' hy inspiracioun,		1055
	þat be ^o þe childes mouth' to him soun ^o .	<i>by</i> <i>sounded</i>	
	Gif haly scripture be wele sene,		
	It is na meruaile forto mene ^o	<i>mention</i>	
	þat god walde, by so 3onge a childe,		
	Refreyn an othir fra werkes wilde.		1060
	Ane asse spak to balaam prophete,		
<i>Numb. xxii. 28 ;</i> <i>2 Pet. ii. 16.</i>	And of ^o his foly scho bad him lete ^o .	<i>from</i> <i>desist</i>	
<i>Ps. viii. 2.</i>	Be ^o 3ong enfaunt and innocens,	<i>by</i>	
	God makes louyng ^o and reuerens.	<i>praising</i>	
<i>Bede, ii. ;</i> <i>Vit. Anon.</i> <i>i. 2.</i> <i>His knee cured by an angel.</i>	Þ e seconde chapiter telles þe how aungel Raphael helyd his kne.	<i>Cam ij</i>	1065
	Be cause he kepid goddis comandement, his haly aungel to him he sent. ¹		
<i>Ebor. Ant'</i>	His kne sodanly fell' sare,		
	And ay þe lenger mare and mare ;		1070
	It was so bremly bolned and belyd ^o ,	<i>terribly swelled and suppurated</i>	
	þat he myght nozt wele ^o it weld ^o ,	<i>well</i> <i>use</i>	
	So þat þe synnes ^o in his ham	<i>sinews</i>	
	Be þat bolnyng ^o was drawn samen ^o ;	<i>swelling</i> <i>together</i>	
	It wroght him so mykel wo,		1075
	þat he was halt and myght nozt go. his seruands on a day fayre		
	Bare him with oute to take þe ayre.		
	Als ^o he sat he loked o farr ^o ,	<i>as</i> <i>afar</i>	

¹ ' Her the Angel did hym (cure ?)
And made hys sore . . . & . . . ' Carlisle, see p. 31, n. 2.

The angel ap- proaches,	Of a horsman was he warr°. he was all' cledd in clene white, In wede° wirschipfull', plesand in plyte°;	<i>aware</i>		1080
	his hors to se was maste semely, he hailed° cuthbert curtasly,	<i>garment</i>	<i>condition</i>	
	And spiryd° gif he walde be prest°	<i>greeted</i>		
	To do his seruys to slike° a gest.	<i>asked</i>	<i>ready</i>	1085
	Cuthbert sayde, I walde ful fayne,	<i>such</i>		
	Gif I hade outhir myght or mayne, Bot in þis sekenes am I sett,			
	Of whilk I may na medycyne gett ;			1090
	I may noȝt wirke þat I walde,			
[p. 33.]	For þis angir° þat me halde.	<i>inflammation</i>		
descends from his horse,	þe aungel of° his horse descende,	<i>off</i>		
	Cuthbert malady to amende ; he handild his kne all' aboute,			1095
	And saide, my dere sonn, haue na doute ¹ ;			
and gives his direc- tions.	In swete mylk sethē floure of wheete,			
	And vyse° it whils it hase þe heete,	<i>use</i>		
	And of þis bolnyng° þou sall' be hale	<i>swelling</i>		
	In haste, and bote° haue of þi bale°. ²	<i>amendment</i>	<i>ill</i>	1100
	þe aungel toke° his horse and ȝode° ;	<i>took</i>	<i>went</i>	
	Cuthbert fulfilled his bidyng gode, he was sone hale, þan° knew he wele	<i>then</i>		
	þat þe aungel heelyd him with sele°,	<i>happiness</i>		
	þat was sent fra god of myght			1105
Tob. v. vi.	To heele toby of his syght. how þat aungel on horse aperyd			
	Be sothe° storys ȝe may be leryd°	<i>by true</i>	<i>taught</i>	
2 Mac. iii. 25; v. 2; x. 29.	Of gentil Juda machabe,			
	Be° aungels on horse helpyd was he.	<i>by</i>		1110

¹ Either 'fear' or 'doubt;' there is nothing in Bede that corresponds.

² In Rawl. MS. A. 393, fo. 47b (Bodleian Library), we find, with others, the following prescription:—

Or tak whet flour þat is clene bultyd & temp it wth faire wa^{tr} to it be thyke as plaist & spred it one a cloth & lay y^{to} & y^t shall swage y^e membrs & do away y^e ache. þis was þe medicyn þat sanct Cutbert had taught by an Ayngell. B þ; (*scd patet*) alibi. ego vidi' (*four or five words erased*).

Bede, iii. ;
not in *Vit.*
Anon.
Brev. Ebor.
Ant.

The wind
changed at
his prayer,
and five
boats
brought
safely
home.

A monas-
tery at
South
Shields ?

[p. 34.]

Brethren
in peril.

In þis chaptyer men may fynde *cam iij*
how þurgh' his prayer chaunged þe wynde ;
Fyue bates° þat were in perill' fest° boats fast
Oute of þe se to hauen were kest.
Fra þe time his kne was saue° healed 1115
To grete deuocioun he him° gaue, himself
And aftir to his seruands sayde
how in disees° to god he prayde, pain
And in what sorow he was stadde°, placed
help of aungel ar° he hadde ; ere 1120
Als° when he prayed for othir men,
Grace and helpe god sone þaim len°. granted
In takenyng° of þis thing we rede, token
Be° þe tellyng of saint bede, by
how some tyme was a monastery 1125
þat eftir was a nonry,
Bot a litil fra tynemouth'.¹
þat mynster stode in to° þe south' ; towards
Whare saint hilde chapell' standes nowe,
þar it stode some tyme trewe. 1130
Certayn brethir of þis abbay
Went forthe be° water on a° day, by one
Trees and fowel° forto gett. fuel
In slike° peryle þai were sett, such
þat when þai wend° to row to lande, thought 1135
A west wynde was rysande,
And bare þe botes nere to þe se.
þai were likly lost to be ;
þair brethir brathely° wer aboute impetuously, speedily
To saue þaim, and sent bates oute. 1140
Bot þai war lett be° wynd and flode, hindered by
So þat þai myght do na gode ;
Bot syn° mannes myght moght helpe nozt, since
Of goddis help þai all' besoght.

¹ The Bollandists, Mabillon, and Smith place this at Tynningham, on the little river Tyne in Haddingtonshire (part of the ancient Lothian), where there was a famous monastery; Stevenson suggests the Tyne between Durham and Northumberland. That the place is here identified with South Shields is clear from the mention of the chapel of St. Hilda, now the parish church of that town. Bede's words are, 'non longe ab ostio Tini fluminis ad meridiem situm.'

	þai knelyd doune at þe water syde,		1145
	And pitously þai prayed þat tyde,		
	þat god, of his grete grace,		
	Walde help þair brethir in þat case ^o .	<i>mishap</i>	
	Bot ^o þair prayers were oute putte, ¹	<i>but</i>	
	þe happe bude fall' on cuthbert cutte, ²		1150
	þat it sulde be openly schewed		
	What grace of prayer in cuthbert grewed. ³		
	By þis þe fyue bates on þe fame ^o ,	<i>foam</i>	
	þai were dryuen so farr fra hame,		
	þat þai semed fyue lital briddes ^o ,	<i>birds</i>	1155
	Welterand þe wawes in myddes ^o .	<i>weltering amid the waves</i>	
At Tyne- mouth (?) were scoffers.	On þe north water banke ⁴		
	Stode many men were nozt to thanke,		
	For þai had na compassioun		
	Of þair neghburs confusioun ;		1160
	þai scorned þair maner of louyng, ⁵		
	For it acorded to thairs na thing,		
	And saide þat þai were worthy		
	To haue þat harme and vylany ^o .	<i>disgrace</i>	
	þan cuthbert curtasly þaim blame,		1165
	And saide, brethir, leeuēs ^o for schame ;	<i>leave off</i>	
	It es mare manhede ^o þaim to mene ^o ,	<i>greater humanity</i>	<i>bemoan</i>
	And beseke god þair bote to bene ^o ,	<i>succour to be</i>	
	þan outhir forto curse or scorne,		
[p. 35.]	When þair lyues er nere forlorne ^o .	<i>lost</i>	1170
	þai ansuerd heynosly ^o in haste,	<i>with hatred</i>	
	To pray for þaim we halde it waste ;		
The old heathen- ism.	þai haue fordone ^o our alde lawes,	<i>'done for'</i>	
	And broght in newe þat na man knawes ;		
	Were þai all' deede it war na charge ^o , ⁶	<i>weight</i>	1175

¹ 'Out put' seems here to mean deferred, 'put off' being answered.

² 'The fortune was to fall in (to) Cuthbert's lot.'

³ A wrong form: should be 'grew' or 'growed.' Dr. Murray thinks 'schowed, growed,' has been the original rime, but that a scribe with southern habits has first written 'schewed,' and then altered 'growed' to rime with it. See ll. 7689-90.

⁴ Bede says, 'in altera amnis ripa.'

⁵ So in MS., but should be 'leuing,' living; Bede has 'vitam conversationis.' See l. 1180.

⁶ *i.e.* 'no load of trouble to us;' hence the phrase 'it is no charge' means 'it does not matter.' (See *N. E. D.* s. v. II. †9, †b.) Lines 1175-1180 are an addition by the translator.

	Pan myght we leue° all' at oure large° ;	<i>live</i>	<i>liberty</i>	
	It semes þat time religieuse			
	To lawed° men was full' heynouse°,	<i>lay, ignorant</i>	<i>hateful</i>	
	On happ for þai þat lyf reprinted			
	þat synfull' lawed men þat time loued°. ¹	<i>lived</i>		1180
Cuthbert prays,	When þus he þaire countenance sees,			
	he kneles doune on bathe his knees,			
	And bowed his heued in to° þe erthe,	<i>towards</i>		
	Prayed god to gif þaim better werde°.	<i>fate</i>		
and the wind changes.	þan þe wynd it chaunged belyue°	<i>quickly</i>		1185
	And all' þe bates agayne dryue° ;	<i>drove back</i>		
	With' all' þair charge°, whare þai walde be,	<i>load</i>		
	Come þe batemen with' gamen° and gle.	<i>mirth</i>		
The scoffers are ashamed,	When þe bewschirs°, ² þat þaim blamed,	<i>gentlemen</i>		
	Saw þis, þai were a schamed			1190
	For° þai trowed° before a mys,	<i>because</i>	<i>believed</i>	
and praise the faith of Cuthbert.	And cuthbert faythe þai loue° and blis°,	<i>praise</i>	<i>bless</i>	
	And eftir warde þai walde no3t sees			
	Ay° in his louyng° to encrees.	<i>ever</i>	<i>praising</i>	
Testimony of an eye- witness.	þis tale to saint bede was tolde			1195
	Of° ane of þaim ³ þat case° beholde,	<i>by</i>	<i>occurrence</i>	
	þat was a trewe and symple man,			
	þat walde no3t lye ne feyn þan°.	<i>feign then</i>		
A.D. 651. ⁴ Bede, iv.; Vit. Anon. i. 3. Brev. Sar. 1; Ebor. R. and Ant.; Exon. 2. Vision of St. Aidan's soul de- parting.	I n this forde chapitill, þou sall witt°, gif þou rede will, Be fore he was fourten zere elde, he had his wittes wele in welde°. hende° hirdmen he was sett amange ; he saw aungels, with' ioy and sange, Bischop saule Aydane ⁵ beere to heuen, Of haly eland° þe first men neuen°.	<i>can iiiij.</i>	<i>know</i>	1200
		<i>possession</i>		
		<i>kindly</i>		
				1205
		<i>Holy Island</i>	<i>name</i>	
	When god þat gyues all' grace and gode			
	Walde change his chosen cuthbert mode°	<i>mind</i>		
[p. 36.]	To purpose of strayter° lyuyng,	<i>stricter</i>		
	Him to blisse of heuen to bryng,			1210

¹ The rime has originally been 'repreued' (reproved), 'leued' (lived).

² Ironically. Bede calls them 'rustici.'

³ Supply relative pronoun.

⁴ This date is fixed by the known date of the death of St. Aidan, Aug. 31, 651.

⁵ Bishop Aidan's soul.

A.D. 651. Cuthbert as a herds- man,	In hilles ¹ with' hirdes ^o bestis he kepido,	<i>herdsmen</i>	<i>tended</i>	
	And on a ^o nyght, when þai slepyd,	<i>one</i>		
	he waked ^o in prayers as he was wont,	<i>watched</i>		
has a vision,	he saw with' in a schort stont ^o	<i>time</i>		
	Come fra heuen a lufsom ^o lyght,	<i>lovely</i>		1215
	And þat, with' many worthy wyght ^o , ²	<i>beings</i>		
	þai toke a saule was clere ^o and clene,	<i>bright</i>		
	And bare it to heuen þaim betwene.			
and is greatly touched thereby.	he was conpuncte ^o entierly,	<i>touched</i>		
	þis syght when he saw sodanly,			1220
	And thoght mare gastely ^o lyfe to lede,	<i>ghostly</i>		
	Amang gude men to gete him mede ^o .	<i>reward, merit</i>		
	he loued ^o and thanked goddis name,	<i>praised</i>		
	And steryd ^o his felaws to þe same.	<i>stirred</i>		
	Allas, he saide, we wafull' wrechis,			1225
	þat for our slepyng and mysteches ^o , ³	<i>bad habits</i>		
	With' goddis seruande we lete ^o to wake ^o	<i>neglect</i>	<i>watch</i>	
	lyght and syght of heuen to take ;			
He tells the vision,	lo, brethir ^o , a litil stounde ^o	<i>brethren</i>	<i>hour</i>	
	I haue bene wakand on þis grounde,			1230
	heuen yate ^o I saw opyn,	<i>gate</i>		
	And haly aungels lede þider in			
	þe saule of some bischop it is,			
	þat with' slyke ^o lyght was ledd to blis.	<i>such</i>		
	þus þe hirdes hertes he moue			1235
	þair god to wirschip, to thanke, and loue ^o .	<i>praise</i>		
	On þe morne cuthbert knew			
and it is explained by the event.	Be ^o tellyng of men þat were trew,	<i>by</i>		
	When he sawe aungels fra heuen glyde,			
	þe same oure ^o saint Aydane dyed,	<i>hour</i>		1240
	þat bischop of haly eland was,			
	his saule þat time to heuen it pas.			
	þe bestes to his keypyng betaught ^o	<i>entrusted</i>		
	he zelde ^o to lordis þat þaim aught ^o ,	<i>yielded</i>	<i>owned</i>	
	And went a mynster forto seke,			1245
	To lede his lyfe in monkhede meke.			

¹ According to *Vit. Anon.* these were in Scotland, near the river Leader, a tributary of the Tweed.

² 'Cœlestium chorus agminum' (Bede).

³ 'Somno et inertia dediti' (Bede).

A.D. 651.
Bede, v. ;
Vit. Auon.
i. 4.

[p. 37.]
Supplied
with food
on journey.

Chester-le-
Street ?

He is the
guest of a
devout
woman,
but will
not eat on
Friday,

so goes
away
fasting.

P*is fyft chapter telles verray°* true
how god sped him in his way.

Whils þat he purpose helde
To chaunge his lyfe, as it telde, 1250
God walde shewe him be takenyng clere,
þat wha so sekys his kyngdome here,
And þar of þe ryghtwysnes,
God gyues lyuelade° to mare and les.¹ *livelihood*
It fell' on a° day he rade°² *one rode* 1255
Towarde mailrose, monk to be made,
he saw a toune stande o fer°, *afar*
To bayte his horse he drew it ner ;
he gestynd° at a huswyf house, *lodged*
Was³ deuote and religieuse ; 1260
þe woman gladly toke hir gest,
To ordayne mete sho was full' prest°, *ready*
And prayed him hertly to þe mete ;
Bot þan on na wyse walde he ete,
For it was fryday, day of fast, 1265
þe thrid oure of þe day⁴ was nozt past ;
ʒit þe gude wyfe for lykyng°, *pleasure*
had deuocioun of gestenyng°, *hospitality*
Made instance to him to habyde,
And saide, þou hase so ferr to ryde 1270
þat þe sonn sall' be went° doune *gone*
Or° þou come whider þou ert boune°, *ere bound*
And in þe way, fra° þou be gane, *after*
Mete ne herbery° fyndes thou nane. *harbour, lodging*
þar fore, I pray þe, ete before, 1275
þat þou fast nozt whil to morne°. *until to-morrow*
For all' þat euer þe wyfe° myght pray, *woman*
he rade fastand° on his way, *fasting*
And traueld whils° þe sonn was sett ; *until*
Mete ne drynk he nane gett, 1280
Ne° to þe place whare he walde lende°, *nor arrive*

¹ *Q. d.* to great and small, one and all.

² In the anonymous Life it is stated that he was going from the south to the river Wear, which he forded at or near 'Leunckcester,' perhaps Chester-le-Street, then as now, as its name implies, on a main road.

³ 'At the house of a housewife who was,' etc.

⁴ *I.e.* the third hour after noon, the *ninth* hour in Bede.

A.D. 651.	With ^o day lygth he myght no3t wende ^o . by	<i>could not go</i>	
	So, as he rade at euen tide,		
	he loked a litil him besyde ;		
	hirdes holetts ^{o1} sowe ^o he þare,	<i>herdsmen's huts</i>	<i>saw</i> 1285
	Of man and beste he fande þaim bare.		
[p. 88.]	his horse vp be ^o a wall' he bande ^o ;	<i>by</i>	<i>tied</i>
	he had na hay to him at hande,		
	Bot ^o of þe thak ^o þat he þar fynde	<i>save</i>	<i>thatch</i>
	Was blawen away with' þe wynde,		1290
	þe whilk be fore his horse he layde,		
	And whils he ete he went and prayde.		
His horse finds bread and meat.	When þe horse of þat had lakk,		
	he drow doune of þe house thakk ;		
	Amange his mouthe full', as it happed,		1295
	he drow doune a clathe samen lapped ^o .	<i>folded together</i>	
	Cuthbert his prayer endyd,		
	he saw þe clathe and serchid it ;		
	halfe a hate lafe ^o and soule ^o he fande ² ,	<i>hot loaf</i>	<i>meat</i>
	þat to a male ^o was suffischande.	<i>one meal</i>	1300
	þan grete god he thankyd,		
	þat to him slike grace ^o did,	<i>such favour</i>	
	þat syn ^o he fasted for his luf ^o ,	<i>since</i>	<i>love</i>
	þus helpid him at his behoue ^o .	<i>need</i>	
	Half his brede hys horse he gaue,		1305
	And kepid to him self þe laue ^o .	<i>remainder</i>	
	Aftir þis, fastyng he leued ^o ,	<i>loved</i>	
	For be ^o experyens he had preuned ^o	<i>by</i>	<i>proved</i>
	þat god to him þat clathe spredd,		
1 Ki. xvii. 4.	As Ely in desert he fedd		1310
	Be ^o briddes of heuen fele sithes ^o .	<i>by</i>	<i>many times</i>
Ps. xxxiii. 18, 19.	þus our god his kyndnes kythes ^o	<i>makes known</i>	
	To þaim þat in his mercy trowes ^o ,	<i>believe</i>	
	And to his biddyng baynly bowes ^o .	<i>readily obeys</i>	
	A monke of Wermouth' named Ingualde ³		1315
	Of cuthbert þis tale to bede talde.		

¹ 'Pastorum tuguria' (Bede). 'Some of these temporary habitations are yet (1853) to be seen among the wilder Northumbrian hills, called "sheals" or "shealings," which arrested the notice of Camden.' [S.] Camden speaks of them as occupied by the herdsmen of Redesdale and Gilsland from April to August. (*Britannia*, Northumberland.)

² 'Her to hym and hys palfray
god send them fude in hys jornay.'—Carlisle: see p. 31, n. 2.

³ So in MS. for Ingualde.

A.D. 651. Bede, vi.; Vit. Anon. ii. 1. Boisil's former prophecy, and recep- tion of Cuthbert. Brev. Sar. 2; Ebor. R.; Exon. 3; Aberd. 1; Rom. 1.	O f þis chapiter þe sext, In þe rubryke ^o is þe text; How boisilus bare witnes In cuthbert cominyng ^o of his gudnes, And how he toke his abyte ^o , And lyued, 3e sall here als tite ^o .	heading company monastic habit immediately	1320
[p. 39.] Holy Island.	he left all' þe werldes gude, And to religioun he 3ode ^o , Noght ^o to lyue as lust lyst ^o , Bot to thole ^o hungre and thrist. In haly eland kirke he knew haly men and wyse y new ^o , þat couthe him monkes lare ^o lere ^o ; Bot him thoght better and mare dere ^o	went not his lust listed endure enough doctrine teach more dear	1325
Old Mel- rose.	Forto leue in maylros, ¹ For þe grete name and gude loos ^o Of boisil þat haly man, þat passand ^o monk was halden þan.	fame surpassing	
Cuthbert's arrival.	When þat cuthbert come thidir, his horse, his hernays ^o , all' to gydir, he bade a seruand to take tent ^o , And to þe kirke sone he went.	accoutrement care of	1335
Boisil wel- comes him.	Boisil stode þe 3ates ^o besyde, And saw cuthbert comen þat tide; he sayd to þaim þat by him stande, behalde and se goddis seruande,	gates	1340
Joh. i. 47.	As criste saide of anathael ^o , Se a trew man of israel.	Nathanael	
Testimony of Sigfrid, a monk of Jarrow.	þis talde a monk, Gydfride ² his name, þat he harde boisil say þe same; Aftir at Jarow Gidfride was, And þare oute of þis werlde he pas ^o . When cuthbert his prayer had done, To boisil þe prior went he sone, And telde his purpose and entent; Boisil to him sone assent, And ressayued him benyngly,	passed	1345 1350

¹ 'Her vnto melcrosse for to converse
w^t . . . boisile and (laws reherse?)'—Carlisle: see p. 31, n. 2.

² Apparently a misreading of Sigfrid, the name according to Bede.

A.D. 651.	And held him in his company Whils° þe comyng of þe abbot, For him behoued knyht þe knott. Eata men þe abbot call', he was a worthy man at all' °, Aftir bischope of Eland schire, And abbot of þe kirke and syre°. he come hame to his abbay, Bosyl come, and to him say° Of cuthbert purpose and his will', And prayde him it to fulfill'.	<i>until</i>	1355
Abbot Eata, after- wards bishop of Island- shire.		<i>wholly</i>	
		<i>father</i>	1360
		<i>speaks</i>	
[p. 40.]	þe abbot assent þar to als tite°, And gaf him tonsour and habite ; To þe couent he him putt, In religioun° to proue° his cutt°. ¹ þan his reule he lerid°, and did All' obseruance þat þai him bid, And gaf his bysynes þar to Mare straytely° forto do, In wakyng°, in redyng, and praying, In fastyng and othir thing ;	<i>immediately</i>	1365
		<i>monastic life</i>	<i>try</i> <i>lot</i>
		<i>learned</i>	1370
		<i>strictly</i>	
		<i>watching</i>	
Judg. xiii. 5; xvi. 17.	Als° did sampson þe forte°, kepid all' licours fra his cors°, þe whilk myght him dronkyn make ; Als° othir exces he forsake. Neuer þe les, as he had nede, his kynde° he couet forto fede, þat he myght be conabill° To serue god in strenth' stabill' ; he had ynogh' of force and strenth', Bodily trauell' forto lenth'°.	<i>as</i> <i>strong</i>	1375
		<i>body</i>	
		<i>also</i>	
		<i>nature</i>	1380
		<i>suitable</i>	
		<i>protract</i>	
Bede, vii.; Vit. Anon. ii. 2. Brev. Sar. 3; Ebor. R. and 4, 5; Eron. 4; Aberd. 1, 2, 3.	I n þis seuent chapter, And° 3e will' loke, 3e may lere° how cuthbert hade an aungel gest, And him to serue he was prest°, With' erdeley° brede and common store, he left him heuenly brede þarfore. ¹	<i>if</i> <i>learn</i>	1385
		<i>ready</i>	
		<i>earthly</i>	1390

¹ 'The angel he did as gest refreshe
W^t met and drynk and hys fete weshe.'—Carlisle: see p. 31, n. 2.

A.D. 661.	It fell' aftir 3eris tide°	<i>some years' time</i>	
How Cuthbert came to Ripon.	þat a gude kyng alchfride Walde in Ryponn a mynster make, For hele° of saule and goddis sake.	<i>health</i>	
<i>Ecccl. Hist.</i> iii. 25.	To Eata he it gane° geue, him and monkes þar to leue° ; þan Eata, as says þe buke, Certayn monkes of maylros tuke, Amang þe whilk cuthbert was ane. Vn to Ryponn samen° þai gane° , þe same obseruance þar þai avydes°, Before at mailrose þan° had þai vsed.	<i>did</i> <i>live</i>	1395
He is made guest-master. [p. 41.]	Cuthbert was made hosteler, ¹ To gestyn° commers fra ferr and nere, And þare, as þe story tell',	<i>together</i> <i>went</i> <i>observed</i> <i>then</i>	1400
Entertains an angel.	Cuthbert herberd° an aungell'. In a mornyng of a wynter day, To þe gest hall' he toke þe way, þar þan° he fand a gest sitte,	<i>entertain</i> <i>harboured, lodged</i> <i>there then</i>	1405
	him semed a 3onge man to his witte°, þat all' þat nyght had trauailde° ; Hongyr and calde it semed him ayld°, Als° he gane° thurgh' harde and nesche°, And þider come him to refresche.	<i>judgment</i> <i>travelled</i> <i>ailed</i> <i>as if</i> <i>had gone</i> <i>soft</i>	1410
	Cuthbert welcomed him with' manhede°, And broght him water with' gude spede, To wasche his handes ; cuthbert his fete Waschid, and wyped away þe wete ; In bosom he putt his handes to hete, And sithen° he prayed him to þe mete.	<i>courtesy</i> <i>afterwards</i>	1415
	Bot he excused him°, þat nobil heyn° ; ² And saide his duellyng was ferr þeyn° , Bot slyke° instance to him he made, þe time of mete þat he habade° , Be° goddis name he him adiured, þan°, as compelled, he bade to burd° .	<i>himself</i> <i>being</i> <i>thence</i> <i>such</i> <i>would abide</i> <i>by</i> <i>then</i> <i>table</i>	1420 1425
Breakfast.	When þe oure of terce ³ was done,		

¹ This was an office of trust and dignity, and was usually conferred on a person of good address and manners. [S.]

² In l. 2387, Cuthbert is called 'that nobil hyne ;' the translator uses 'heyn' and 'man' indifferently according to his rime.

³ The service for the third hour, 9 A.M.

A.D. 661.	Cuthbert sett a burde ^o sone,	<i>table</i>	
	And sett mete þar o pon,		
	And prayde his gest he walde ete on.		1430
	I sal ga fet ^o a lafe hate ^o ,	<i>go fetch</i>	<i>hot</i>
	For it is baken, wele I wate ^o .	<i>know</i>	
	When þat cuthbert come agayne,		
	his gest was gane; he was vnfayne ^o ,	<i>sorry</i>	
	he soght and loked aftir his trace ^o ,	<i>footprint</i>	1435
	he fandē na takyn ^o in þat space,	<i>token</i>	
	What way he went he couthe ^o noȝt knawe,	<i>could</i>	
Snow on the ground.	þof all' þe erde were hilde ^o with' snawe.	<i>covered</i>	
	Cuthbert was gretly stonyed ^o ,	<i>astonished</i>	
	And be him selfe bisily stedyed ^o ;	<i>studied</i>	1440
	he bare þe bordeclath' to þe spens ^o ,	<i>pantry</i>	
	þar felde ^o he odour past encens ^o ;	<i>perceived</i>	<i>(that) surpassed</i>
[p. 42.]	It was odour wondir swete,		[<i>incense</i>]
	þat þar with' his smellyng mete ^o .	<i>met</i>	
	he loked aboute whare it myght be;		1445
Bread from heaven.	Sone he saw stande lafes thre,		
	hate ^o , had he sa fair nane sene.	<i>hot</i>	
	To him self with' drede he mene ^o ,	<i>says</i>	
	þis was an aungel to mete I bedde ^o ,	<i>asked</i>	
	he come to fede, noght to be fedde,		1450
	And slike ^o breede with' him he broght,	<i>such</i>	
	þat in erde was neuer wroght ^o ;	<i>made</i>	
	In whitnes lily, rose in odour,		
	It passes ^o hony in swete sauour.	<i>surpasses</i>	
Character of Cuth- bert.	Aftir þis doying merualouse		1455
	Cuthbert wax ^o mare vertuose,	<i>grew</i>	
	And oft tyme sow ^o and with' þaim ¹ spak ^o ,	<i>saw</i>	<i>conversed</i>
	And god him fedd' when mete him lak ^o .	<i>there lacked him meat</i>	
	he was faire spekand and iocunde,		
	In haly speche he lyked ^o his lunde ^o . ²	<i>fashioned</i>	<i>manners</i> 1460
	Of haly faders lyues and dede ^o	<i>deeds? death?</i>	
	he had gude wille to speke and rede.		
	Of gastely ^o gyftes þat god him gaue,	<i>spiritual</i>	
	Menyng amang ^o þan walde he haue.	<i>mention at times</i>	

¹ *I.e.* with angels; see Bede.

² 'Lyked' here means 'likened,' *assimilavit*, hence 'modelled' or 'fashioned.'

A.D. 661.	Pis miracle some tyme openly he talde, and some tyme priuely ; he walde it tell' þan and þan°, As it were of an othir man. Bot þai þat herd wist his entent, how þat by° him self he ment°.¹ he toke ensample be° saint paule, he was a man ful wyse in saule, his vertus some tyme in aperte° he schewed, some tyme in couerte. In his pistil° þis is his sawe°:	<i>now and then</i>	1465
2 Cor. xii. 2.	A certayn man in crist I knawe, þat be fore 3eres seuen, Was rauyst vn to þe thirde heuen ; And othir thinges þat he þare menes° To him self it pertenes. þus in some tyme cuthbert dyde°, To tell' þis meruayle when he betid°.	<i>concerning spoke</i> <i>by</i> <i>openly</i> <i>epistle saying</i>	1470 1475
		<i>mentions</i> <i>did</i> <i>happened</i>	1480

[p. 43.]
Bede, viii.;
not in *Vit.*
Anon.
Cuthbert
saved from
dangerous
sickness.

In þis chapiter þe aught
Take tent°, to° 3e sall' be taught
how cuthbert, seke° in poynt to passe°,
Was made hale° as goddis wille was,
And alle his werdes° be prophecy,
Boisil telde, liggande° to dy.

heed until
sick die
whole
fortunes
lying

1485

Forthirmare, as wysemen wate°,
All' þis wriched warldely state,
It es vnstabill' as 3e se,²
In whilk na stabilnes may be.

know

1490

Eata and
his monks
driven
from
Ripon.
Ecc. Hist.
v. 19.

Eata fra Ryponn abbay
With his monkes was putt' away,
And othir monkes wer putt' in
þar þair wonyng° place to wyn°³
Cuthbert went with' boisill',
haldand ay° his first will'.

*dwelling obtain**holding ever*

1495

¹ 'How he was speaking in reference to himself,' or 'how he intended that (to be) in reference to himself.'

² Read 'þe se' (the sea), not '3e se' (ye see).

³ Eata, with his monks, left Ripon in 661 rather than adopt the Roman calculation of Easter and other customs which King Alchfrid, instigated by Wilfrid, tried to force upon them.

A.D. 661.	þar myght na chaungyng of na place Torne° him fra his alde trace°, Bot ay boisil° dedis and sawes° he folowed, and his monke lawes.	<i>turn track</i> <i>Boisil's sayings</i>	1500
Reflection of the writer.	Bot it falles oft þen and þen° þat god suffirs his chosen men Fall' in sodayn seknes here, Forto make þair mede° made ¹ clere°.	<i>now and then</i> <i>merit illustrious</i>	1505
Herefrid's story.	Herefride, ² a monke and prest, Was° familer to cuthbert neest°, And sithen° abbot of haly eland, herde cuthbert þis tale telland, how in pestilence he was seke°, And many othir in england eke ; þe monkes for him made mykil mane°, And prayde for him euer ilk ane°, For his lyfe for þaim nedefull' þai supposid to be and spedefull'°.	<i>who was nighest</i> <i>afterwards</i> <i>sick</i> <i>moan</i> <i>every one</i> <i>advantageous</i>	1510
<i>Eccl. Hist.</i> iii. 37.	When þis was talde him, vp he brayde° :	<i>started</i>	
The pray- ers of the brethren.	Whare to lig I here ? he saide ; Gif me a staff and our harnays°, ³ For when so many slyke° men prayes For my heele°, I haue na doute þair prayer will' be hard all' oute°. he rase° and 3ode° with' a staff, Sone his heele° god him gaff. In his the° þar was a byle°, It disparityd° with in a while, In to þe guttes went in agayne. It did° eftir mykill' payne, For all' þe time ner° while he leued Of þat mater he was greued ; For, as þe apostel witnes, Vertu es made in sekenes.	<i>equipment</i> <i>such</i> <i>health</i> <i>entirely</i> <i>rose went</i> <i>health</i> <i>thigh boil</i> <i>disappeared</i> <i>caused</i> <i>nearly</i>	1515
Cuthbert rouses himself, [p. 44.]	Seand boisil° þat he was hale,	<i>Boisil seeing</i>	1520
and soon recovers, but has trouble afterwards.			1525
2 Cor. xii. 9.			1530
Boisil prophesies			

¹ Probably a miscopying of 'mare,' more.

² We are indebted to Herefrid for the beautiful account which he gave to Bede not only of this but of Cuthbert's last sickness, death, and burial (ll. 3389 sqq.) At that time he was abbot of Lindisfarne. He was one of the revisers of Bede's *Life of St. Cuthbert* (l. 979 n.). His name occurs in the *Liber Vita*, seventh of the 'Nomina Abbatum gradus presbyteratus.'

³ 'Caligas,' boots or hose of skins (Bede). See lines 1336, 2269-2275.

A.D. 661.	He telled° to him a selcouth' tale°.	<i>spoke</i>	<i>wondrous speech</i>	
	Brothir, thank god of þi cure :			1535
	Fra þis sekenes þou ert sure			
	þat þou sall' noȝt þis time dy ;			
	þarfor, brothir, þe bid I			
	þat some what of me þou be lerand°,	<i>learning</i>		
of his own death,	For my deed° day comes at hand', ¹	<i>death</i>		1540
	þar er bot seuen dayes forto come,			
	My heele°, my tonge°, bes fra me nome°,	<i>health</i>	<i>speech</i>	<i>taken</i>
	Sa þat I sall' noȝt teche mowe°.		<i>be able to teach</i>	
	Cuthbert to his wordes gon trowe° ;		<i>did believe</i>	
	Fadir, he saied, what may I rede			1545
	In a woke° to ende and spede ² ?	<i>week</i>		
	What he suld lere° boisil wist°,	<i>read</i>	<i>showed</i>	
	he bade him lere John ewangelist.			
and reads the Gospel of St. John with Cuth- bert.	Of quayers ³ seuen I haue a boke,			
	We may ilk° day a quayer loke°.	<i>each</i>	<i>look through a quire</i>	1550
	He red° it to cuthbert behoue°,		<i>read</i>	<i>behoof</i>
	For it spekes all' of fayth' and loue.			
	þai left all' depe questyouns,			
	And red þe text als it sounes°. ⁴	<i>sounds</i>		
	With' in seuen dayes þe boke was redd,			1555
Boisil falls sick,	Boisil fell' seke on his bedd.			
	He com glad to his endyng day,			
	And went to ioy þat lastes ay.			
	Bede reherce þat som boke sayes			
[p. 45.]	How boisil in þir° seuen dayes	<i>these</i>		1560
and pro- phesies of the great plague,	Telled to cuthbert thinges all'			
	þat aftir to him suld befall',			
	And of þat pestilence ⁵ he tell'			
	Thre ȝere before or° it fell' ;	<i>ere</i>		
	And deed° him self suld noȝt scape,	<i>death</i>		1565
	Bot his abbot° suld eschape,	<i>se. Eata</i>		
	Bot in flix° at þe last	<i>flux, diarrhœa</i>		

¹ The last days of Bede himself were spent much in the same way as those of Boisil, and, like them, are recorded by the friend and scholar of the dying saint. See the letter of one Cuthbert, in Symeon, *Hist. Eccl. Dunelm.* lib. i. cap. 15.

² To a profitable (or 'speedful') end.

³ Quires or gatherings of parchment ; 'quaterniones' (Bede).

⁴ According to the plain or literal sense.

⁵ That of 664 ; see *E. II.* iii. 27.

A.D. 661.	his lyf dayes þai suld be past ^o .	<i>ended</i>	
<i>Brev.</i> <i>Exon.</i> 5. and of Cuthbert's being a bishop.	Also to cuthbert telled he þat a bischope he suld be. ¹		1570
	Cuthbert tellid þis neuer to man ; Bot when he duellid in farne, þan To his brethir ^o þat visit him,	<i>brethren</i>	
	he walde protest with' bale brym ^o ,	<i>sorrow vehement</i>	
He would fain have always lived solitary.	I walde fayne, gif it be myght, Betwen þe flodes ² a house were dyght ^o ,	<i>got ready</i>	1575
	Whare I myght ay ^o lyue solitary,	<i>ever</i>	
	And na man come þar in bot I. Bot I wate ^o wele it is trewe	<i>know</i>	
	I may noȝt þus þe werlde eschew, For I fele temptacioun,		1580
	And werldely wirschip and he ^o renoun.	<i>high</i>	
	Here it semes he wist ^o þat oure ^o þat he suld come to mare ^o honour.	<i>knew hour</i> <i>greater</i>	
	L oke þis chapiter þe nynde,		1585
<i>Bede</i> , ix. ; <i>Eecl. Hist.</i> iv. 27 ; <i>Brev.</i> <i>Exon.</i> 5 ; <i>Rom.</i> 4. Cuthbert's missionary labours.	<i>For of cuthbert it makes nynde^o,</i>	<i>remembrance</i>	
	<i>How þat prior he was made,</i> <i>And how in office he him hade^o.</i>	<i>conducted himself</i>	
	When þat boisil was deed, Cuthbert was chosen in his steed ;		1590
	He was euer mare in his office Bysy to refreyn ^o vice.	<i>repress</i>	
	He gaf gude lyf ensampill' to, he did him self as he bad do, he was a myroure to monkes inwarde,		1595
	And lyght of lyfe to lewed ^o men outwarde ³ ;	<i>ignorant, lay</i>	
	For fell' ^o þair fayth and þair crede	<i>it befell that</i>	
	þat time þai blemyst with' ill' dede, And many also left þe faythe,		
[p. 46.]	And to maumetry ^o þai þaim graythe ^o .	<i>idolatry prepared</i>	1600
The old heathen- ism.	Be ^o charmes and incantaciouns ⁴	<i>by</i>	

¹ ' Her bosile teld hym y^t he must de,
and after y^t he (byssho)p suld be.'—Carlisle : see p. 31, n. 2.

² Amid the waters.

³ To monks within and to layfolk outside the monastery.

⁴ Bede's words are, ' per incantationes vel alligaturas ;' the latter are so called from their being bound to various parts of the body ; in *Eecl.*

A.D. 661.	þat þai vsed in many touns, Of deuels craft, þai wende°	<i>thought</i>	
	Men fra pestilence to defende, ¹ þat god him self sent for syn,		1605
	To make þaim of þair mys° to blyn°.	<i>fault</i>	<i>cease</i>
	Slike° maner of men of syn to leche°,	<i>such</i>	<i>cure</i>
	Cuthbert went forthe to preche, Some tyme on horse, eftir on fote;		
	To bid him byde it was na bote°.	<i>no use</i>	1610
	Boisil was wont to do þe same, Bathe outward° and als° at hame.	<i>abroad</i>	<i>also</i>
Preaching.	It was þat ² Ingland custome, þat gif a prest or bischop come		
	Forto preche in any toune,		1615
	All' pople to him was boune°, Gladly to here his preching,	<i>bound</i>	
	And to do aftir his teching. Cuthbert of preching had slyke° grace, ³	<i>such</i>	
Brev. Rom. 4.	And like an aungel chere° in face,	<i>angel's countenance</i>	1620
	And to deuocioun all' men steryd°,	<i>stirred</i>	
	And of luf of god þaim leryd°,	<i>taught</i>	
	þat þar was nane þat herd cuthbert, Bot he wald schew him all' his hert,		
Hearing confes- sions.	And of his synnes to him schryue°	<i>confess</i>	1625
	þat he synned in all' his lyue. For ilk an of þaim þan trowed°	<i>believed</i>	
	he kened° þair synnes, pryue and lowed°, Penance worthy of him þai toke,	<i>knew</i>	<i>flagrant</i>
	And þus þair synnes þai forsoke.		1630
	In to hy° hilles and ferr stedes°	<i>high</i>	<i>places</i>
	Whare prestes bade° bot few bedes°, And pople wer ruyed° and stoute°	<i>prayed</i>	<i>prayers</i>
	And oft times prechours held with' oute,	<i>rude</i>	<i>bold</i>

Hist. iv. 27, they are called 'fylacteria.' Such things are mentioned in the Penitential of Theodore, section 'De Cultura Idolorum,' for which see Haddan and Stubbs, i. 189. For other enactments see Thorpe's ed. of *Saxon Laws*, Index, s. v. 'Superstitions;' Wright's *Biog. Lit.*, Saxon Period, Introd. p. 101; and Kemble's *Saxons in England*, vol. i. Appx. F.

¹ For a remarkable instance of this, see *Eycl. Hist.* iii. 30.

² Perhaps for 'þan.'

³ 'Her to hys bredren and pepyl eke
he prechyd godys word' myld & mek.'—Carlisle: see p. 31, n. 2.

A.D. 661.

þider walde saint cuthbert wende,
 A woke^o tua or thre þare lende^o, *week dwelt* 1635
 And þus þe folk he torned to gode,
 In his preching, or^o he 3ode^o. *ere went*

[p. 47.]

Bede, x.;
Vit. Anon.
ii. 8.

In þis chapiter þe tende,
 3e sall fynd, or^o it come to ende, *ere* 1640
 How cuthbert, with' in þe se,

Brev.

Ebor. Ant.;
Exon. 5.

Vp to þe nek naked stode he;¹
 And when he come vp to þe lande,
 Se^o bestys serued him at hande: *sea*
 Þar come a monk and him aspyed,
 He was so gretely stonyed, 1645
 Þat na heele^o he myght haue *health*
 Befor þat cuthbert him forgaue.

Ebba,
abbess of
Colding-
ham.

Cuthbert fame ferr^o encresyd,
 Þat many for vertu to him preesyð^o. *far thronged* 1650

Þar was a none, Ebba hir name,
 Sho was abbas of coldyngham,²
 And sister of Oswyu kyng,³
 A woman religieuse, of gude leuyng.
 Sho sent to cuthbert, and him pray 1655
 Þat he walde visyt hir abbay.

Cuthbert myght nozt wele deny
 Þat charite, asked of^o þat lady, *by several*
 And went and duelt þar dayes sere^o,
 In worde and dede gude þaim to lere^o. *teach* 1660

Cuthbert
prays in
the sea.

He had a custome þat he kepyd:
 On^o nyght, when oþer men slepyd, *in*
 He went forthe to pray lange^o, *long*
 To time of matyns whils^o þai range, *until*
 Þan he walde come hame agayne;
 Þis counsel^o couet he to layne^o. *secret habit conceal* 1665
 Þar was a monk of that place,

A monk
watches
him.

¹ 'Her stude he nakyd in y^e see
 to all david psalter sayd had he.'—*Carlisle*: see p. 31, n. 2.

² In Berwickshire; see *E. H.* iv. 19. Afterwards a cell to Durham.

³ Uterine sister of Oswiu; see Bede. Her name survives in St. Abb's Head, near Coldingham, and in Ebchester in the county of Durham. See *Diet. Christian Biogr.*

A.D. 661.	þat on a° nyght aspyed his pace°, And loked whidir and whare he went, To his doying he toke gude tent°; he saw him wende in to þe water, Nakyd, and þar in stande and pater° In his prayers, vp to þe chinne A lang tyme he stode þar in.	<i>one steps</i>	
	Nere when þe day begane to dawe°, To þe land he begane to drawe ;	<i>heed</i>	1670
[p. 48.]	He knelyd doune on þe se banke, God with' prayers forto thanke. Twa bestes come fra þe depe se, þai semed as otyrs ¹ forto be.		
Two 'otters' warm and dry his feet.	þir bestes þai anded° on his fete, To refresche þaim, calde° and wete, And sithen° wyped þaim with' þair hare, þam ² with' his blissyng to se þai fare°. Cuthbert, with'° ³ þir thinges were done, To his abbay went he sone, And matyns with' monkes saide.	<i>breathed</i> <i>cold</i> <i>afterwards</i> <i>go</i> <i>when</i>	1680
The monk falls sick through fear,	þat monk þat spyed him was sa flaide°, þat he myght vnnes° hame wynne°, Slik° drede and ferdenes° was he in. To cuthbert fete opon þe morne he fell' doune him beforne, And asked forgyfnes, with' wepyng, Of þis fole hardy doying. he dout° it ⁴ nozt, for it was trew, þat cuthbert all' his doying knew. What has þou done, brothir, he saies? Whethir þou wayted° our nyght wayes? If þou haue done, I þe forgyue, On þe conand° þat whils I leue þou tell' naman what I didd, Ne° of þis case° þat þe betidd°. here he folowed cristes ensampill',	<i>scared</i> <i>scarcely reach</i> <i>such terror</i> <i>doubted</i> <i>watchedst</i> <i>covenant</i> <i>nor chance happened to</i>	1690
			1695
			1700

¹ 'Lutræ,' but seals are doubtless meant.

² Should apparently be 'þan,' then.

³ O.E. *mið ðam*, 'with that,' with the fact that = 'when.'

⁴ Perhaps for 'doutit,' doubted.

A.D. 651.	pat his disciples, in° a hill', Shewed of his ioy a visyoun,	on	
Matt. xvii. 9.	And bad þaim on na wyse be boun° To tell' it, outhir to man or wyfe°, Whils° he wer rysen fra deed to lyfe.	ready woman until	1705
but is for- given, and recovers.	þus þe monk did þat he bade, And of his gylt forgyfnes hade, And help of diseese° þat he felyd, And at his bidding counsaile helde° Whils° þe time cuthbert was deed, þan he tald it in many steed°.	uncasiness 'kept his own counsel' until places	1710

Bede, xi.; Vit. Anon. ii. 4. [p. 49.] Brev. Ebor. R. Cuthbert foretells a calm after a storm.	I n þis chapter elleuynd, þurgh' þe process° it es neuuynd° How cuthbert with' shipmen in þe se, In storme and hungyr stad° was he. He talde when þe wedir suld clere, And gete° mete þurgh' his prayere.	narrative told bested got	1715 1720
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	þan he began meruailously To haue þe spirit of prophecy, And talde thinges þat were to come, Als° in his absence þinges done some.	also	
He sails to the Picts' land.	It befell' he had to do þe peght° land to wende vnto, For mare spede be ship he went, Twa of his brethir with' him present; Ane of þaim a preste was, þat talde þis meruayle whar' he pas°. Whar þai walde be þai come sone, When þe day of 3ole° was done. þai had wynde and wedir bayne°, And þarfore when þai turned agayne, þai wende° sone to haue commyn hame, And to passe ouer þe se fame°. Of vitayles þai made na purueance°, Bot putt þaim° to þe wedir° chaunce. Bot when þai come apon þe flode ¹ In perill' of þair lyues þai stode,	Picts' went Yule, Christmas favourable thought foam provision themselves wecather's	1725 1730 1735 1740

¹ According to Bede, they were weatherbound ashore.

A.D. 661. A storm	For þar felle a storme strange ^o , þat held þaim in þe se lange.	<i>strong</i>	
Provisions fall short.	What for hungryr, what for thriste, þe shipmen of na lykyng ^o lyste ^o .	<i>pleasure</i>	<i>delighted</i>
	Bot all' þis meen tyme, nyghtes and dayes, Cuthbert for þair heele ^o prayes.		1745
	þan come þe Epiphany day ; Cuthbert to his felowes say,	<i>safety</i>	
The Epiphany. Cuthbert exhorts to prayer.	Why er we þus in sleuth' ^o sett ? Let vs fand ^o som helpe to gett ; Behald, þe land es full' of snawe, ¹ þe sky es cloudy, þe wynd fast blawe, þe storme es hoge ^o , þe wawes er grete, And we sitt þus and hase na mete ; To our god bede ^o we our beede ^o , þat to his men, in þe se reede ^o , Made a way and passyng apert ^o , And aftir fedd þaim in deserte, þat in þis peril he vs saue, And send vs grace some mete to haue. I trowe ^o þat gif our faithe be trew, þis gode day ² will' on vs rew ^o ; þat we be meteles þat will' he nozt, þis day grete myracles he wrozt. ³	<i>sloth</i> <i>try</i>	1750
[p. 50.]		<i>huge</i>	
		<i>pray</i> <i>prayer</i>	1755
		<i>Red Sea</i>	
		<i>open</i>	
			1760
		<i>believe</i>	
		<i>have pity</i>	
and obtains a supply of food.	I pray zowe lat vs seke aboute, We fynd some mete I haue na doute. He led þaim vndir þe se bank, Whare he was wont god to thank. Thre peces of porpas ⁴ þar þai fand ^o , As it war ordaned with' ^o mannes hande. Of þat fyndyng þai wer fayne ^o , And thanked god with' all' þair mayne ^o . Cuthbert saide, my frendes dere, To traiste ^o in god here may we lere ^o , þat for mete has vs puruayde,		1765
		<i>prepared by</i>	1770
		<i>glad</i>	
		<i>might</i>	
		<i>trust</i> <i>learn</i>	1775

¹ See l. 1739, note.² Supply 'he.'³ The special reference must be to the miracle at Cana of Galilee, which was supposed to have taken place on the same day of the year as the Adoration of the Magi and our Lord's baptism. 'De his tribus apparitionibus fit solennitas in hac die.' (Durandus, *Rat. Div. Off.* vi. 16.) The anonymous *Life* represents St. Cuthbert as having referred to all three manifestations.⁴ 'Tria frusta delphininæ carnis' (Bede).

A.D. 661.

For his seruands þat to him prayde.

He hase sent vs peces thre,

In takenyng þat we sall' here be

Thre dayes, and þan þe storme sall' sees^o; *cease*

We sall' wende in¹ hame in rest and pees.

1780

þarfore, frendes, be noȝt rad^o,

afraid

Go we to mete and make vs^o glad.

ourselves

As he before saide it was,

Whar þai walde be with' pees þai pas.

Bede, xii.;
Vit. Anon.
ii. 5.

Provides
food by the
ministry of
an eagle.

Brev.
Exon. 6.

Pis twelft chapiter it vs teche
How þat cuthbert went to preche;

1785

Him failed mete, he tellit before

þat an egle suld him store^o.

supply

His child-
com-
panion.

On a day to preche he went,

And a childe with' him present.

1790

þai ȝede^o whils^o þai wer wery;

went until

He spak to þe childe þat went him by^o,

beside

Felaw myn, what es þi reed^o?

counsel

Knawes þou any frende or steed^o,

place

Whare we may of mete gete oght?

1795

[p. 51.]

They are
in want of
food.

Sir, he saide, þe same I thoght,

For we haue ȝitt ferr to wende^o;

go

In all' our way I ken^o na frende

know

þat will' vs gestyn^o, or mete gyue;

entertain hospitably

All' day to fast it will' vs greue.

1800

Cuthbert ansuerd, sonn myne,

Trayst^o in god, we gete medecyne^o,

trust remedy

For he sall' neuer for hungir dye,

þat to god seruys^o treuly.

serues

he lokyd vp vnto þe sky,

1805

he saw an egyl fle on hy;

Son, he saide, it may befall',

ȝone^o egyll' þe and me fede sall'.

yon

þai went spekand þus þat tide,

Whils^o þai come be^o a watir syde;

until by

1810

he saw an egyll' þare sitt,

Cuthbert says, our hap^o is hytt^o;

fortune hit

which
catches a
fish.

¹ So in MS., but it is superfluous.

A.D. 661.	Rynne°, gude sonn, and se 3one° thing.	<i>run</i>	<i>yon</i>	
	What god has ordaynd vs to bryng. ¹			
They share the fish with the eagle,	To foche° a fysche þe childe is gane,	<i>fetch</i>		1815
	þat þe egypt' before had tane. ²			
	Cuthbert bad part it in twa,			
	half to þe egypt', þe childe did swa°;	<i>so</i>		
	þe toþir parte with' þaim þai take,			
and roast their por- tion.	þar with' þair hungyr forto slake°. ³	<i>appease</i>		1820
	Vnto a place whare þai suld ete,			
	þai come and roste þair fysch' to mete°;	<i>for a meal</i>		
	þaim self and all' þe house men3e°,	<i>household</i>		
	Of þat fysche þai had all' plente.			
	Cuthbert, sittand at þe borde°,	<i>table</i>		1825
	Prechid to þaim goddis worde,			
	And loued° god of his gude dedes,	<i>praised</i>		
	For all' trew men he helpis and fedes.			
	When þai had eten þai went o° toune,	<i>on, to</i>		
	Vnto þe place whare° þai were boune°;	<i>whither</i>	<i>bound</i>	1830
	And þar he taght° goddis wordes and prechyd,	<i>taught</i>		
	And synfull' men lyues lechyd°.	<i>cured</i>		
	<i>In þis chapiter thrittend,</i>			
Bede, xiii.; Vit. Anon. ii. 6.	<i>Thurgh' þe processe° it is mened°</i>	<i>story</i>	<i>related</i>	
	<i>How þat cuthbert stode anes° prechand,</i>		<i>once</i>	1835
Puts out a phantom fire. [p. 52.] Brev. Ebor. R.	<i>And þe deuel he come nere hand' ;</i>			
	<i>Forto lett° him was his desyre ;</i>	<i>hinder</i>		
	<i>he made a house to seme in fyre ;</i>			
	<i>Cuthbert his malice persayued,</i>			
	<i>þe fantom fyre away he wayued.</i>			1840
	Anes° was a grete gederyng	<i>once</i>		
	Of pople to his preching ;			
As he is preaching,	He saw in spirit þe deuel was sett			
	His gude werkes with' sleght° to lett.	<i>cunning</i>		
	he sayes, gud men, it is grete nede			1845
	With' all' 3our wittes þat 3e take hede,			

¹ 'See what God has ordained yon thing (the eagle) to bring us.'

² It was probably an osprey or fishing-eagle, *Pandion haliaëtus*, which had caught a salmon, and was scared away by the boy.

³ 'He was gydyd by 3rd egle fre and fed wth y^{is} delfyne as y^e se.'—Carlisle: see p. 31, n. 2.

The writer of the couplet has mixed up this story with the preceding one. See I. 1769 and note.

A.D. 661.	<p>For þe deuel, with' his quayntys°, Will' be aboute°¹ 3ow to suppryse°, And draw 3ow heyn°, gif he may; Þarfore habýde here, I 3ow pray. Fra° he had þir wordes clere², he past forth' in his mater;</p>	<p><i>craftiness</i> <i>scheming</i> <i>oppress</i> <i>hence</i> <i>after</i></p>	1850
the devil makes a house to seem on fire.	<p>þe deuel sodanly made to seme A house brynnand° in fyre breme°. Nere° all' þe pepill' ran þar to, þe fire with' water oute to do.</p>	<p><i>burning</i> <i>fierce</i> <i>nearly</i></p>	1855
But few of his hearers remain.	<p>At þe preching bot few abade, Þaim to abyde a taken° he made.³ Þat fals fire þai myght no3t slake, Befor cuthbert his prayers gon° make. þe fantom fyre it vanyst sone;</p>	<p><i>sign</i> <i>did</i></p>	1860
Those who went away repent.	<p>þe folk repent what þai had done, And knew wele falshede of þe deuel, þat þaim walde turne fra gude to eucl. þai knelyd and asked forgyfnes Mekely of þair vnstabylnes.</p>	<p><i>did</i></p>	1865
	<p>Cuthbert þaim conford°, 3ong and alde, And þan his mater forth' talde.</p>	<p><i>comforted</i></p>	
Bede, xiv.; Vit. Anon. ii. 7. Puts out a real fire.	<p><i>I</i>n þis chapter þe fourtene, <i>how wild° fyre was sloken sall' be sene.</i> <i>furious</i></p>		1870
[p. 53.]	<p>At þe prayer of saint cuthbert, þe flawmes of fire away þai stert. in prechyng as he went aboute, To a womans house deuoute he come, for sho was gude and mylde, And had him noryscht of° a childe; he calde hir ay his moder, And come oft tymes and vysit hir.⁴ þat womans house stode þat tyde</p>	<p><i>from</i></p>	1875
His old nurse.			

¹ For the phrase 'to be about,' see N.E.D., s.v. *About*, A. II. †11.

² *I.e.* away from him.

³ 'To whom he [had] made a sign to stay.'

⁴ The anonymous biographer says her name was 'Kenspid' (Kensuith?), that she was yet living when he wrote, and that the village (*villa*) was called 'Hruringaham.'

A.D. 661.	In a towne, of þe west syde ;		1880
	Of þat towne on þe este rawe ^o ,	<i>row</i>	
	A house bren ^o , þe wynde fast blawe,	<i>burned</i>	
	þe thak brennand it blew o brade ^o ,	<i>abroad</i>	
	þat ilk ^o man of his house drede hade.	<i>every</i>	
	For ^o all' þe watir þat þai myght caste,	<i>in spite of</i>	1885
	þe brandes, þe flawmes, flow ^o with' þe blast.	<i>flew</i>	
	þis woman of hir house dredd ^o ,	<i>dreaded</i>	
	Sone to cuthbert sho hir spedd,		
	And of him prayand sho kraue ^o	<i>craved</i>	
She prays him to save her house,	Thurgh' his prayer hir house to saue.		1890
	he saide, modir, be noȝt abayste ^o ,	<i>alarmed</i>	
	ȝour house sall' haue na harme, haue traiste ^o .	<i>trust</i>	
	Oute of þe house he him bowne ^o ,	<i>made his way</i>	
	before þe dore knelid he downe ;		
	Vnnethes ^o he to pray beganne,	<i>hardly</i>	1895
and at his prayer the wind bears the flames away.	þe wynd to þe southe it turned þan ;		
	þe fire flawmes away it bere ^o ,	<i>bare</i>	
	To othir place þai did na dere ^o .	<i>harm</i>	
	þus in fyre slekenyng,		
	Cuthbert folowed þe doying		1900
	Of twa halymen and fyne ^o ,	<i>excellent</i>	
Examples of St. Benedict and St. Marcellin.	Saint benet and bischop Marcellyne.		
	Anes þe deuel, auctor of syn,		
	Made a kychyn sone ¹ to bryn ;		
	At þe prayer of saint benet		1905
	þat fantom fyre sone was lett ^o ;	<i>hindered</i>	
	his discipils besyde stode,		
	When semand fire away it ȝode ^o . ²	<i>went</i>	
	In þe cite of Anchonitane,		
	Saint Marcellyn had a bischop wane ^o ,	<i>dwelling</i>	1910
	þat cite sodanly was brynnand',		
	þe bischop agayne fyre stand' ^o ,	<i>withstood fire</i>	
[p. 54.]	þat naman ^o in þat cite myght.	<i>no man</i>	
	Prayand he slokynd þe flawmes bryght. ³		

¹ Should perhaps be 'seme,' seem.

² The account of St. Benedict's driving away a phantom fire is in Gregory's *Life of St. Benedict*, in Mabillon, *Acta SS. Ord. Ben.* i. 9, from Greg. *Dial.* ii. 10, *Opp.* ii. 80, fo. Par. 1675. St. Benedict died A.D. 542.

³ St. Marcellinus of Ancona is supposed to have lived in the sixth century, not long before St. Gregory, from whose *Dialogues*, i. 6, this instance is taken ; it is mentioned in the *Roman Martyrology*, under Jan. 9.

A.D. 661.	Na meruaile gif gude men and <i>perfyte</i>		1915
	Slyke° flawmes of fyre sloken tyte°,	<i>such quench quickly</i>	
	þat dauntes° þe brynnyns of þair cors°;	<i>overcome flesh</i>	
	Of deuels dartes þai gif na fors°,	<i>make no account</i>	
	þat as fyre of hell' brynnes		
	þaim þat lygges° in fleschely synnes.	<i>lie</i>	1925
Is. xliii. 2.	þe prophete sayes to þe man		
	þat in gude lyfe leue kan,		
	Passand thurgh' fyre, þou sall' nozt brynne;		
	þar brynnes na flawmes þe with' in.		
	Of him self here saies saint bede,		1926
	Also of othir him lyke in lede°,	<i>speech</i>	
	Agayne slyke° fyre materiele	<i>such</i>	
	Slyke meruailes do we may no dele°;	<i>not at all</i>	
	And als° we er vn certayne	<i>also</i>	
	To fle þe fyre of endles payne.		1930
	Bot° grete god of his pite,	<i>but may, etc.</i>	
	þof all'° vnworthy þat we be	<i>although</i>	
	Fyres to abate and to eschewe,		
	Of his grace on vs he rewe°!	<i>pity</i>	
Bede, xv.; Vit. Anon. ii. 8. Casts out a devil from Hildmer's wife.	I n þis chapter ten and fyue, Loke, and 3e sall' se belyue° how a wyfe° he helpid fra euyl, þat was trauaylde° with' þe deuul.	<i>quickly woman tormented</i>	1935
	here next before it is menyd°	<i>related</i>	
	how pryue whayntys° of þe fende	<i>cunning</i>	1940
	Cuthbert ouer come priually.		
	Bede here telles now openly		
	how þar was a man of fame,		
	Of kyng Egfride, ¹ hyldmer his name;		
	þis man and his men3e° all'	<i>household</i>	1945
	Dide gude werkes grete and small'.		
	Of þair gudenens cuthbert was blythe,		
	And come and vysite þaim oft sythe°.	<i>times</i>	
	þis mannes wyfe did almose dede°	<i>alms-deeds</i>	
	And fruytes of vertu to gete hir mede°.	<i>reward</i>	1950

¹ Bede here speaks by anticipation of Egfrith as king; he began to reign in 670. Hildmer appears again in ch. xxxi., but beyond these notices we know nothing of him.

A.D. 661.	þe deuel enuy to hir hade,		
[p. 55.]	To hir vndoyng he a birr° made :	<i>an onset</i>	
The devil for envy afflicted the wife.	he made hir oute of hir witte,		
	To gnyaste°, to cry, hir hare to rytto° ;	<i>gnash tear</i>	
	It was horryble to here,		1955
	Sho made slyke a noyse and bere°.	<i>outcry</i>	
	At þe last sho lay sprewland o brade°,	<i>sprawling out</i>	
	Lyke to dye, hir colour fade.		
The hus- band hastens to Cuthbert,	hir husband on his horse lappe°,	<i>leaped</i>	
	And hyed to cuthbert for helpe and happe°,	<i>luck</i>	1960
	And told him þat his wyfe was seke,		
	And besoght him, with' prayers meke,		
	To sende his preste with' crystes body,		
that she may be houselled ere she die.	To howsil° hir or° sho sulde dy ;	<i>communicate ere</i>	
	And þat hir cors, fra° sho were dede,	<i>after</i>	1965
	Moght rest in þat haly stede°. ¹	<i>place</i>	
	þe man schamed for to tell'		
	þat his wyfe in wodenes° fell' ;	<i>madness</i>	
	To seke a preste whil cuthbert went,		
	he consayued sone in his attent°	<i>attention, thought</i>	1970
	What sekenes þe woman ayled,		
	how þe deuell' hir assailed.		
	To hir husbände þan saide he,		
Brev. Ebor. Ant. Cuthbert goes with Hildmer, who is much distressed.	I will' ga° my self with' þe.	<i>go</i>	
	Apon þair way þat cely° man	<i>simple</i>	1975
	To make ill' chere° and grete° began ;	<i>mien weep</i>	
	he wend° gif cuthbert fande hir wode°,	<i>thought mad</i>	
	he walde suppose sho were nozt gude,		
	Na° þat when sho was in wharte°	<i>nor health</i>	
	þat sho loued nozt god with' harte.		1980
Cuthbert comforts him.	Cuthbert consayued° his countenance,	<i>understood</i>	
	And saide, be comforthed in þi greuance ;		
	I wate, þof þe shame° to tell',	<i>though it shame thee</i>	
	þi wyfe is traueled° with' a fende of hell' ;	<i>tormented</i>	
	I wate wele als° or° we come þare,	<i>also ere</i>	1985
	Sho sall' be couerd° of hir care°,	<i>recovered trouble</i>	
	And come to mete vs in þe way ;		
	And to 3our house hendely° me pray°,	<i>courteously invite</i>	

¹ It would seem that a demoniac could not be buried in consecrated ground if dying unhouseled ; perhaps no unhouseled person could.

A.D. 661.	And fra ^o we entyr þe house þus,	<i>after</i>	
	Sho sall' be bysy to serue vs.		1890
[p. 56.]	And I do ^o þe forto wytte ^o ,	<i>cause</i> <i>know</i>	
	Noght anely euel men ¹ falles slyke ^o fyttē,	<i>such</i>	
	Bot, as god will', þen and þen ^o ,	<i>now and then</i>	
	þe deuel he trauels ^o gude men,	<i>afflicts</i>	
	In saule and in body bathe;		1995
	Goddis dome ^o to serche it is full' wathe ^o .	<i>judgment</i> <i>great danger</i>	
	As he went, þus spekyng		
	Of comforth' and of leryng ^o ,	<i>learning</i>	
	And nerehande to þe house leend ^o ,	<i>arrived</i>	
	he went his way, þe wyked fende.		2000
	þe haly gaste he durst nozt byde,		
	Of whilk cuthbert was full' þat tyde ^o .	<i>time</i>	
The lady meets them at the door, takes Cuthbert's bridle,	þe woman rase as it wer fra slepe,		
	And come cuthbert forto kepe ^{o 2} ;	<i>meet</i>	
	With' glade chere ^o on him scho loke,	<i>face</i>	2005
	his horse by þe brydel scho toke,		
	And prayde him þat he walde lyght doune,		
	And gif hir house his benysoune ^o .	<i>blessing</i>	
	Cuthbert did as sho him bade;		
	þe gude wyfe ^o serued him full' glade,	<i>woman</i>	2010
	And openly þare scho confest,		
	þat als sone as scho was prest ^o	<i>ready</i>	
	To take his horse be þe brydil,		
	Sho feled hir ^o hale of hir ill'.	<i>herself</i>	
and is cured.			
A.D. 664. ³ Bede, xvi.; Vit. Anon. iii. 1. His man- ner of life in Holy Island. Brev. Sar. 4; Rom. 4.	P is chapiter, þe tend and sext, Telles treuly in þe text how, on ankeryse ^o thynkand, he lyued in haly eland.	<i>hermit's life</i>	2015
	Eftir feele ^o 3eris ⁴ he had bene	<i>many</i>	
	Leuand in maylrose, in lyfe clene,		2020
	his reuerent ⁵ abbot Eat		

¹ Dative.

² 'Kepe' crossed out, and the more familiar 'mete' added in a later hand. 'Kepe' = meet in *Towneley Mysteries*, p. 323. Mod. Sc. *kep*: 'I gaed oot to kep him,' i.e. catch him as he passed.

³ This date is obtained from Symeon, lib. i. cap. 6.

⁴ About thirteen years.

⁵ Bede has 'reverentissimus,' meaning 'reverendissimus.'

A.D. 664.	To haly eland him translat, And þare priour he him made. For Eat þe abbacy þare hade. Bede biddes na man him ^o marr ¹ ,	<i>sc. Bede</i>	2025
	Na ^o wondir of all' þat þare ² warr,	<i>nor</i>	
Constitu- tion of the abbey.	A bischope, ane abbot, all' vndir ane ^o ³ , Monkes wonand ^o in a wane ^o .	<i>together</i> <i>dwelling</i>	<i>one house</i>
[p. 57.]	Saint Aydane was þe first of all' þat þar was sett in bischop stall',		2030
	he was a monke, and with' monkes leuyd, In haly eland lange he cheuyd ^o .	<i>flourished</i>	
	Aftir him bischops sere ^o	<i>several</i>	
	Leuyd þar, with' monkes and prestys in fere ^o ; <i>companionship</i>		
	An abbot to reule þe couent		2035
	þe bischop him cheese ^o with' monkes assent; <i>chose</i>		
	Prestys, decanys, and degrees othir, þar leuyd monkes lyf be name of brothir.		
Monastic life com- mended by St. Gre- gory.	þat lyfe þe pape saint gregour' Comend ^o with' mykil honour,	<i>commended</i>	2040
	When saint Austyne, þat monke was, Be letters of saint gregore as ^o	<i>asked</i>	
	how bischops suld leue with' þair clerkys; how þat gregore ansuerd harkes ^o : ⁴	<i>hark ye</i>	
	Austyne, sen ^o þat we send þe	<i>since</i>	2045
	Bischope in england forto be, And þe peple es ^o as new conuert,	<i>is</i>	
	Also þou a monke ert, þar, for þi gude brothir hede ^o ,	<i>brotherhood</i>	
	þou awe ^o with' þi clerkys þi lyf to lede, And folow þe apostels in þour ⁵ leuyng.	<i>oughtest</i>	2050
Acts iv. 32.	Aftir haly kirke begynnyng, þai had þair gudes all' in common; Proprietary ⁶ was þare nane fonn ^o .	<i>found</i>	
Brev. Ebor. Ant. Cuthbert prior.	Cuthbert to halyeland come		2055
	And þe priory on him he nome ^o ,	<i>took</i>	

¹ *I.e.* by incredulity.² In so small an island.³ The translator's rendering of Bede's 'simul.' 'All under one' is a common expression in the North of England. The Scotch phrase is 'all ouer ane' (see Jamieson).⁴ This and other questions of St. Augustine, with Gregory's answers, are recorded in *Eccl. Hist.* i. 27.⁵ Read 'þair.'⁶ 'Proprietas,' the monastic term for having anything of one's own.

A.D. 664.	þe religione ^o he loked to, ¹	<i>monastic life</i>	
	And namely him self ^o , it to do	<i>especially to himself</i>	
	In worde and dede, he it taght,		
	And leuyd on all ^o wyse as him aght ^o ,	<i>behoved</i>	2060
His preaching.	And oft tyme went aboute to preche,		
	As he was wonte, þe folk to teche.		
Healing.	Many seke men amang ^o he helyd,	<i>at times</i>	
Brev.	þat mocht nocht þair lymes welyd ^o .	<i>limbs wield</i>	
Ebor. Ant.	Euyl spirits away he draue		2065
	Be prayers, be touching, diuers gon ^o he saue.	<i>did</i>	
	He prayde for some þat was absent,		
	And goddis sonn þaim heele lent ^o ,	<i>health granted</i>	
[p. 58.]	And som he broght oute of bale ^o ,	<i>trouble</i>	
	And prophest ^o before þai suld be hale.	<i>prophesied</i>	2070
	A gude woman was ane of þir ^o ;	<i>these</i>	
Ch. xv.	I talde before how he heelyd hir.		
	þare were some monkes in Eland ^o		
Dealings with disorderly monks.	Noght religieuse leuand ^o ;	<i>living</i>	
	þai vsed customes vnstabil ^o ,		2075
	To vse þair reule þai had na wille.		
	Cuthbert be wytt ^o and mekenes	<i>prudence</i>	
	Broght þaim agayne to stabilnes. ²		
	What disordereny he þare kende ^o ,	<i>knew</i>	
	he was besy it to amende,		2080
	And forto borow ^o gastely fruyte,	<i>seeure</i>	
	Of his rewle he oft dispyte.		
	Disordenys when he reprod,		
	Disordeny monkes, þat þaim loued,		
	Of his spekyng were nozt payed ^o ,	<i>pleased</i>	2085
	Bot oft tymes schortely him gaynsayed,		
	And malancoly ^o saied ^o nay.	<i>testily</i>	
	Cuthbert blythely went away,		
	And sodanly þe couent ^o left;	<i>convent</i>	

¹ Bede says, 'instituta monachica fratribus . . . tradebat.' This can hardly refer to the Benedictine rule, which may possibly have been promulgated in England by Benedict Biscop, or Wilfrid, or Augustine, but scarcely by Cuthbert.

² These conferences with the monks probably took place in the daily chapter, or whatever corresponded to it at Lindisfarne in the seventh century. The 'chapter' of mediæval monasteries was not developed till some centuries later, and accordingly there is nothing about it in the Rule of St. Benedict, the third chapter of which provides only for the abbot to call the monks together when there is any particular occasion.

A.D. 664.	he thocht to come agayne eft ^o :	<i>after</i>	2090
	he come agayne apon þe morne,		
	And saide þe same he saide beforne ;		
	þus he did and saide þaim to ;		
	At þe last his wille þai do.		
Meekness and long- suffering.	he was in mekenes passand ^o ,	<i>surpassing</i>	2095
	In aduersites maste sufferand ;		
	In what disees ^o þat he war stadd ^o ,	<i>uneasiness</i>	<i>placed</i>
	he shewed ay countenance gladd,		
	þat men myght knaw, bath' leste and maste,		
	he was full' of þe halygaste.		2100
Watching and pray- ng.	he had of custome lang to wake,		
	Deuote prayers forto make,		
	þat some tyme thre nyghtes or foure,		
	he waked to gyder all' at oure ^o ;	<i>entirely</i>	
	Nouthir in dorture ^o at his bedd,	<i>dormitory</i>	2105
	Na with' oute had clathes spredd,		
	Whare he walde þan slepe or rest,		
[p. 59.]	Bot to wirke gude he was prest ^o .	<i>ready</i>	
	Outhir he prayed in priue place,		
Work.	Or some wark in hande he brace ^o ,	<i>took</i>	2110
	Or elles betwen þe houres some while		
	he walde walke aboute þe Ile,		
Seeing all well in the Isle.	And serche þat all' thing were wele,		
Wakeful habit.	þat ^o sleuthe of slepe nane he feld ^o ¹ .	<i>so that</i>	<i>felt</i>
	And seldyn ^o gif it fell' amang ^o ²	<i>seldom</i>	<i>at times</i> 2115
	he thocht þat he had slepyd lang,		
	he walde say, brethir, it is synn		
	þat 3e walde no3t wakyn ^o .	<i>wake (me)</i>	
	Wha so of slepe wakyns me,		
	In þat na disees ^o dose he,	<i>discomfort</i>	2120
	Bot makes me mare blithe,		
	For sleuthe of slepe gase ^o fra me swythe ^o ,	<i>goes</i>	<i>fast</i>
	And þan som gude I do or think ;		
	Noght swa ^o when I slepe or wynke.	<i>so</i>	
	he was sett on deuocioun		2125
	Sa mykil, and conpunccioun,		
	þat ay when he sang his messe,		
Tears when he sang his mass.	þe teres oute of his eyen stresse ^o ;	<i>burst</i>	

¹ Rime should have been 'fele.'

² 'And if it chanced on rare occasions.'

A.D. 661.	'Of cristes passioun he had mynde, With' contricioun him self he pynde°, <i>afflicted</i>	2130
	Slyke signes of gude he schewed all' oute°, <i>altogether</i>	
The <i>Sursum corda.</i>	þat þe pople þat stode aboute Vp þair hertes to god þai lyft, And thanked him of his graciose gyft. ¹	
	He was feruent and thoght na shame	2135
	With leue° of rightwisnes syn to blame, <i>love</i>	
Dealings with þin tents.	And þase þat had repentaunce, he thaim forgaue with' lyght penaunce.	
	What° synful man to him walde schryue° <i>whatever confess</i>	
	Toke ensampill' at° him belyue°, <i>from soon</i>	2140
	Of his synn to be contrite, And na penance to drawe on lyte. ²	
Sympathy	For cuthbert walde alsone° wepe, <i>very soon</i>	
	þe synful man he moght° take kepe° <i>must heed</i>	
	For his awen synn þan° forto grete°, <i>then weep</i>	2145
	And so þe blame of synn to bete°. <i>mend</i>	
[p. 60.]	Common clething als° he vsed, <i>also</i>	
Moderation in clothing.	All' curyouste ³ he refused, he wered clathes all' his while	
	Nouthir to° precieuse ne to vyle, <i>too</i>	2150
	Bot in a meene° þat honest ware°. <i>mean was</i>	
	Aftir him monkes leryd° þis lare°, <i>learned rule</i>	
	To weere þair clathes all' of suyte°, <i>uniform</i>	
	So þat na curyouste þaim rebuyte°. <i>rebuke</i>	
	þair clathes of common woll' was made,	2155
	Precieuse colour nane þai hade.	
	þus gude men steryd° he to mare gude, <i>stirred</i>	
	And ill' men chaunged he fra ill' mode.	
A.D. 676. Bede, xvii.; <i>Vit. Anon.</i> iii. 1, 2. His former retirement to Farne.	I n þis chapter tende and seven, <i>Saint bede begynnes forto neuen° tell</i>	2160
	<i>how cuthbert in farne made a place,</i> And deuels þethin drewe° thurgh' goddis grace. <i>thence drove</i>	

¹ The liturgical reference is much more pointed in Bede.

² This obscure phrase perhaps means 'to draw to little,' to minimise. Cuthbert gave his penitents light penance, but they learnt of him not to make it lighter still by going through it in a perfunctory manner.

³ Another monastic term. The Cistercians have a statute 'De superfluitatibus et curiositatibus cavendis' (*Dist. i. 4*). The term 'curious wede;' is used of Belshazzar's attire in *Early Engl. Allit. Poems*, p. 75, line 1353 (E.E.T.S.)

A.D. 676.	Fra° he in haly elande Many 3eres had bene leuand°, Of abbot Eata he gate leue To anchor° lyfe him° to geue. Lang tyme before, þat he couett, His hart was þar on haly° sett, For he had lang leuyd lyf actyue, him lyked to leue contemplatyue ; To þat lyfe he walde be putt, þat he moght come to þair cutt°, Of whaim þe prophete in Sauter says,	<i>after</i> <i>living</i> <i>hermit</i> <i>himself</i> <i>wholly</i> <i>lot</i>	2165
Ps. lxxxiv. 7.	Fra vertu to vertu sal be þair ways, Whils° god of goddis þai loke opon, Whaim þai sall' se in Syon.	<i>until</i>	2175
<i>Brev. Sar.</i> 4. Oratory at Lindis- farne. The 'thrus house.'	Þis lyf contemplatyue þan Cuthbert in a priue place ¹ began, In a place with' oute° his cell', Now calde þe thrus house ² as men tell'. When he þare solitary awhile had bene, In fastyng, in prayng, in lyfe clene, he thocht þat to him behoued Farrer fra men to be remoued.	<i>outside</i>	2180
Farn [p. 61.]	To Farn he couet to wende°, þare allane his lyfe to lende°. Before þat cuthbert þider gun fare°, þar durst na man allane duell' þare.	<i>go</i> <i>dwell</i> <i>did proceed</i>	2185
<i>Brev. Sar.</i> 4; <i>Rom.</i> 5. Evil spirits sent away.	It es an Ile with' in þe se, þar war ay wont ill' spirits to be. When cuthbert come þai durst no3t byde, þai went all' away þat tyde. ³		2190

¹ Dr. Raine suggests 'Cuddy's Cove,' a natural cave on the mainland not far off, but it is stated in ch. xlii. (l. 3917) to have been surrounded by the sea. Archbishop Eyre, with more probability, places it on 'St. Cuthbert's Island,' a rocky islet about one hundred yards from Holy Island or Lindisfarne, surrounded by water at high tides, and at low water reached with some difficulty by walking along a rocky ridge slippery with seaweed. On the islet are some traces of the ancient chapel of 'St. Cuthbert in the Sea,' as well as of another building near it. Here are found 'St. Cuthbert's beads.' Raine's *North Durham*, 145; *St. Cuthbert*, 20; Eyre's *S.C.* (1849), 31, and see below, lines 3915-3928.

² The same as 'thurs-house' or 'thurse-hole,' 'a hollow vault in a rock or stony hill that serves for a dwelling-house.' (Kennett, in Halliwell.) A.-S. *þyrs*, Icel. *þurs*, *buss*, the giant or goblin of English fable.

³ 'Her by prayers fendys ovt farn glad

and w' Angel hād' hys hous mad.'—Carlisle: see p. 31, n. 2.

A.D. 676. Circular house,	þan he bigged ^o þare housyng Was conabill ^o to his wonyng ^o ; he made a house was nerehande ^o rounde, Fyue elne brede, mesure of þe grounde ^o .	<i>built</i> <i>suitable dwelling</i> <i>nearly</i> 2195 <i>foundation</i>
the rock sunk within,	For þe roche away he share ^o , So, when he wes his house with' in, he saw noȝt outward mare na myn ^o Bot þe firmament and þe sky.	<i>cut</i> 2200 <i>more nor less</i>
the wall of turf and rough stones;	þat was lykand ^o to his ey, þat his entent and his desire Ay to his god moght aspyre. Of na hewen stane was þe wall', No lyme na sande þat þar to fall' ^o ,	<i>pleasing</i> 2205 <i>pertains</i>
the wall of turf and rough stones;	Bot of turfes and stanes rugh' his house walles was made all' thurgh'. Some of þa ^o stanes were so large, þat ane to lyft was foure men charge ^o .	<i>those</i> <i>load, burden</i>
an oratory and a living- room.	þa stanes in þe walle wroght, With' aungels helpe cuthbert þaim broght. In his mansioun twa houses he made, Ane for an oratory, an othir he hade For comon vse, of sympill' aray.	2210 2215
Guest- house.	þai wer bathe thekyd ^o with' hay; þe tymbre was vnshaply trees, Slyke ^o as men vnhewen sees ^o .	<i>thatched</i> <i>such see</i> 2220
Well at the 'port.' [p. 62.]	A larger house was made nerehande At þe porte of þe eland, þat gestys myght þar in abyde. A fresche well' was þar besyde, þar men may of þe water drynke, And refresche þaim as þaim thinke.	2225
Bede, xviii.; Vit. Anon. iii. 8. How he obtained fresh water. Ebor. Ant.	L uke here, and 3e may be leryd ^o how cuthbert oute of þe erd ^o Thurgh' his prayer water fyne ^o , þe whilk some tyme he turned to wyne.	<i>Ca^m xvij.</i> <i>taught</i> <i>earth</i> <i>finds</i> 2230

A.D. 676.	When he come first to his wane ^o ;	<i>dwelling</i>	
	Fresch water was þar nane, ¹		
	For Farne es a harde roche,		
	þar was na water for to broche ^o .	<i>tap</i>	
He calls the brethren.	he cald his brethir and saide þaim to,		2235
	Brethir, what rede ^o 3e þat I do?	<i>counsel</i>	
	3e se fresch water nane here is,		
	Lat vs pray our kyng of bliss,		
	þat he ² þe harde stane hase gart ^o	<i>made</i>	
	In to a water staunke ^o conuart,	<i>pool</i>	2240
	And harde roche in to welles;		
Ps. cxiv. 8.	As dauid in þe sauter telles,		
	þat he helpe vs in oure beleue ^o ,	<i>faith</i>	
	And in þis roche a well' vs geue.		
	Lat vs in myddes ane hole graue ^o ,	<i>dig</i>	2245
	I trowe ^o a well' sone sal we haue.	<i>believe</i>	
They make another well.	Sone a pitt þai made and groue ^o ;	<i>digged</i>	
	Apon þe morne, to þair behoue ^o ,	<i>benefit</i>	
	Full' of water þai fande þe pitt.		
	þat fresch' water sprynges 3itt,		2250
	Noght our ^o aboundande na to litill',	<i>over</i>	
	Bot euen ynogh', bot euen at will'.		
	It es na doute, þe sothe to tell',		
	For cuthbert's prayer sprang þe well' ³		
	þan fra ^o his house was made in fere ^o ,	<i>after company</i>	2255
	With' help of his brethir dere,		
	To leue ^o allane þar he began,	<i>live</i>	
	With' outen felawschip of man.		
	Bot in his begynnyng,		
They and he wash one another's feet.	When monkes come to his spekyng,		2260
	he walde come forthe, and þaim mete,		
	And with' hate ^o water wesche þair fete.	<i>hot</i>	
	And some tyme, þof it seldyn ^o ware,	<i>seldom</i>	
[p. 68.]	þai compeld him his fete to bare,		
	And þai wescht þaim and made þaim clene,		2265
	þat lang vnweschn had bene.		

¹ 'Fresh water god send owt of y^e ston
to hym in farne & befor was non.'—Carlisle: see p. 31, n. 2.

² Supply 'who.'

³ There are still two shallow wells on Farne, the water of which is brackish.

A.D. 676.	Be° his body litil he sett,	<i>by</i>	
	So þat his saule mede° myght gett,	<i>merit</i>	
	For fra° his hose, þat war of skynnes, ¹	<i>after</i>	
	Were anes done° apon his shynnes,	<i>put, 'donned'</i>	2270
	Some tyme monethes thre or twa,		
	þus hosed and harnast walde he ga°.	<i>go</i>	
	Als° some tyme° at þe fest of pasche ²	<i>also times</i>	
	he wald his harnays to him brace°,	<i>fasten</i>	
	And euen harnast as he was,		2275
	So all' þe 3ere forth' walde he passe		
Cuthbert had his feet washed on Skyre Thursday.	To° Skyre thuresday, þan walde he	<i>till</i>	
	his fete waschyn and clensyd be. ³		
	For oft knelyng his knees boun°,	<i>bowed</i>	
	A grete swarth'° was on þaim groune. ⁴	<i>hardness of skin</i>	2280
	his stody of perfeccioun		
	Encreste ay in deuocioun,		
	And, as he couet, aftirwarde		
	he was closed in his cell' and barde°	<i>barred</i>	
	And with drawen fra mennes syght,		2285
	And leued an ankir lyf ryght°.	<i>exactly</i>	
	In wakyng°, fastyng, and prayers,	<i>watching</i>	
	þus he passed forth' his 3eres;		
	Ful seldyn tyme speke he walde		
	With' any persone or on° behalde.	<i>one</i>	2290

¹ 'Calceatus tibracis quas pellicias habere solebat' (Bede). 'Tibracæ' or 'tubræ' are (ordinarily) woollen boots or overshoes put on over the leather ones, 'quam vulgo *gamache* appellamus' (Ducange). Mabillon's note on the passage is, 'Id est, tibialibus, quas Galli nostrates etiamnunc *des Tricouses* appellant.' (D'Achery, sæc. ii. (1699), p. 894.)

² Pronounced to rime with 'brace,' as written in lines 3393, 3693. Easter-eggs are called 'pace-eggs' everywhere in the North to this day.

³ On the ancient custom of washing feet on Maundy Thursday in imitation of our Lord (John xiii.), see Martene *de Ant. Eccl. Disciplina*, where we find that inquiries were made about it at a council at Toledo, A.D. 694. In the time of St. Augustine (c. A.D. 400), the 'lotio pedum' was observed, though not universally, as a religious rite, but not in connection with Maundy Thursday. (*Opp.* ed. Bened. 1700, Ep. LV. cap. xviii. § 33; tom. ii. col. 106.) Maundy Thursday was called 'Skyre Thursday' in the North of England, from the Old Norse 'skira,' to purify, wash, referring probably to the 'lotio pedum.' In the South of England 'skyre' took the form of 'shere,' whence arose a false etymology connecting it with the shearing or cutting of the hair against Easter.

⁴ Readers of Nelson's *Festivals and Fasts* will be reminded of what is there related (from Hegesippus, c. A.D. 150) of St. James the Less; and it is mentioned by St. Gregory the Great, in his Homilies on the Gospels, that the knees of an aunt of his were affected in the same way (Hom. 38). According to Bede, Cuthbert's callosity was on the ankle.

A.D. 676.	Bot gif his brethir come to his In ^o , þan walde he a wyndow opyn, And speke with' þaim, and on þaim luke, And þai on him, as says þe buke. Bot at þe lest ^o he walde noȝt speke With' na man, na his sylence breke, Bot ^o it war for grete nede, Or ellys his blessing for to bede ^o .	<i>dwelling</i> <i>last</i> <i>unless</i> <i>offer</i>	2295
Bede, xix.; not in Vit. Anon. Rebukes the birds that stole his corn. [p. 64.]	P is is þe chapiter nyntene, In þe whilk it sal be sene how corne þat cuthbert had sawne Was with' byrdes etyn and drawne ^o ; Fra ^o cuthbert bad þaim away wende þai durst na langer þare lende ^o .	<i>Ca^m xix.</i> <i>by plucked</i> <i>after</i> <i>stay</i>	2300
At first the bre- thren bring him bread,	Fra þat cuthbert had begon In farne eland forto won ^o , his brethir broght him breed with thank ^o ; Of his well' water he drank.	<i>dwell</i> <i>thoughtfulness</i>	2305
but after- wards he prefers to grow his own corn.	Bot aftir ^o he ordayned, in þat stede ^o , With' his awen trauel ^o to get his brede, As haly faders did beforne. he gat him instruments and corne, Spades þe erde forto delue, he groue ^o it and sew ^o it all' him selve.	<i>afterwards</i> <i>placc</i> <i>labour</i> <i>dug</i> <i>sowed</i>	2310
He tries wheat,	In ware ^o tyme he sew ^o his whete, hopand ^o þer of to get his mete ^o . In myddes of somer it noȝt apered; Cuthbert saide, I hope ^o þis erde Is noȝt of kynd whete to zelde, Or god will' nane grow in þis felde. he prayde his brethir entierly ^o	<i>spring</i> <i>sowed</i> <i>hoping</i> <i>food</i> <i>think</i>	2315
then barley.	þat ¹ wald' bring him barly. Gif god will' noȝt it here encrease, I byde noȝt here, with' outen lees ^{o2} . To duell' at hame it is mare spede þan othir men trauel here me fede.	<i>earnestly</i> <i>leasing, lying</i>	2320 2325

¹ Supply 'þai.'² 'That is certain;' 'I tell you no lies.' Cf. lines 3052, 4610, 4963.

A.D. 676.

þai broght him barly as he bade,
 þat it suld grow na hope þai hade.
 Neuer þe less cuthbert it sew°, *sowed*
 In haste aboundantly it grew. 2330
 Aftir ward, when it began to rype,

Birds
 strip the
 ears, and
 he remon-
 strates.

Byrdes come þe eres to strype.
 On þis wyse to þaim he spake :
 Corne þat 3e sew nozt, whi wille 3e take ?
 haue 3e mare nede þan I þarto, 2335
 Or god has leued° 3ow þus to do ? *permitted*
 Gif 3e haue leue, do as 3e wille,
 Or elles gase hyen and dose° nane ill'. *go ye hence and do*

They fly
 away, and
 ever after
 let his corn
 grow.
 [p. 65.]

At þir wordes away þai flow°, *flew*
 And ay aftir lete his corne grow. 2340
 þis walde him self gladly tell'
 In° gude commonyng° when he fell' ; *into communing*
 he walde some tyme tell' full' graythe° *readily*
 What gude god gaf him thurgh' his faythe.

Examples
 of St.
 Antony
 and St.
 Benedict.

On þis wys did he þen and þen, 2345
 To stabil° þe faythe of othir men. *stablish*

When be his wordes þe birdes he chace,
 he folowes in þat saint Antoyne trace°, *footsteps*
 þat þurgh' a worde gart° wilde as° *caused asscs*
 Fra harmyng fra his gardyn pas.¹ 2350

When water of þe roche he get,
 he folowes in þat saint benet,
 þat did a myracle lyke to þis,
 In getyng of water to him and his ;
 In mare abundance was benets water, 2355
 Fra° many þar of had myster.² *since need*

Bede, xx. ;
 Vit. Anon.
 iii. 5.
 Crows that
 unthatched
 his house
 make
 amends.

In þat chapiter þe twenty³
It sall' be schewed openly
how þat crows⁴ did him skathe° *harm*
Left of and made amendes bath'. 2360

¹ Surii *Vit. SS.* i. 121, ed. 1581.

² Greg. Magn. *Dial.* ii. 5 ; *Acta SS. Ord. Ben.* i. 6, § 12.

³ Bede refers to a similar miracle of St. Benedict here also. (Greg. M. *Dial.* ii. 8 ; *Acta SS. Ord. Ben.* i. 7, § 15.)

⁴ 'Corvi' (Bede and *Vit. Anon.*). There cannot have been any trees on the island on which crows would build, but rooks will now and then build elsewhere than on trees. A pair have built, stork-like, on the chimney of a house in Durham this year (1890). The 'crows,' however, that built on Farne were probably jackdaws, which abound there now.

A.D. 676.	par war many ¹ crawes lendand°	<i>settling</i>	
	In cuthbert tyme at farne eland'.		
	In þe dayes when þai suld bigg°,	<i>build</i>	
	þe thak of his gest house rygg°	<i>ridge</i>	
	In þair mouthes away thai take,		2365
	par with' þair nestys forto make.		
	Cuthbert wayued his hand on þaim,		
	Fra ryuyng of° thak þaim to reclaym ;	<i>tearing off</i>	
Cuthbert remonstrates,	he bad þaim fle away and leue,		
	Bot zit þai left° noght þe house to reue°.	<i>ceased</i>	<i>rob</i> 2370
	þan he bad þaim in cristes name		
	Ga þeyn°, and duell nozt on his hame.	<i>go thence</i>	
	Cuthbert vnethys° þe worde had sayde,	<i>scarcely</i>	
	þai flowe° away as þai wer flayde°.	<i>flew</i>	<i>scared</i>
and three days afterwards one returns and seeks forgiveness.	It fell' thre days aftir ward',		2375
	Ane come fleand° to him warde,	<i>flying</i>	
	And he stode grauand° with' a spade.	<i>digging</i>	
	þe crowe spred hir wengys o brade°,	<i>abroad</i>	
	And louted° to him lawly þat tide ;	<i>bowed</i>	
	Reufully sho crobbed ² and cryed,		2380
[p. 66.]	And schewed takyn expresse		
	Of praying of forgyfnes. ³		
	Cuthbert vndirstode hir dede		
	And leued hir° to fle away gude spede.	<i>gave her leave</i>	
	With' þis leue sho made hir bayne°,	<i>herself ready</i>	2385
	To fett hir make° sho flowe agayne,	<i>mate</i>	
	þai come samen° to þat nobil hyne°,	<i>together</i>	<i>being</i>
She and her mate bring a peace-offering.	With' half þe mydrid ⁴ of a swyne.		
	Cuthbert toke it gladfully,		
	And in his house layde it him by ;		2390
	he schewed it to his brethir tymes fele°,	<i>many</i>	
	And parte to some of þaim he dele°,	<i>dealt</i>	

¹ Bede and *Vit. Anon.* say two.

² Perhaps a miscopying of 'crowed,' or a variant of the Northern 'croup,' to croak, whence 'croupy-craw,' a raven.

³ 'The crowys y^r did hys hous vnthek y^r for full law fell at hys fete.'

Carlisle ; see p. 31, n. 2.

⁴ The midriff or diaphragm. Bede, however, says, 'axungiam porcinam,' the 'flare' or fat about the kidneys, of which lard is made ; *Vit. Anon.* 'suis adipem.' The crows may very possibly have directed Cuthbert's attention to some piece of fat lying on the shore. In illuminations, and in the St. Cuthbert window, they are represented as flying through the air with the fat in their mouths.

A.D. 676. And oft tymes to þaim saide he,
 here may men lere° meke to be, *learn*
 Sen slike° briddes of kynd° so proude *since such nature* 2395
 þus mekely to a man bowed,
 And þe mysse° þat þai had done, *fault*
 þai wer bowne° to mend it sone. *ready*
 þa° same crawes mony 3eres *those*
 Bigg'° in þat Ile with' þair feres°. *built companions* 2400
 Neuer aftir harme þare did þai nane,
 Nouthir in felde no in wane°; *house*
 Gude ensampill', men to mene° *remind*
 Meke to be, no3t proude na kene°. *bold*
 Na man be ferlyd°, bede biddes°, *astonished Bede bids* 2405
 Ensampil of vertu to lere at° briddes;
 For salomon biddes a slaw° man ga *of*
 To þe moure°, teching to ta°; *slothful*
 Behalde his way, biddes salomon, *ant take*
 And lere° wisdom þar apon. *learn* 2410

The birds
do no more
harm.

Their
example a
lesson.
Prov. vi. 6.

Bede, xxi.;
Vit. Anon.
iii. 4.
The sea
brings him
timber.

*I*n þis chapiter twenty and ane
 Luke, and 3e sall' se ilkane° *each one*
 To cuthbert serued þe grete se,
 And broght him at his nede a tre°. *beam*

[p. 67.] No3t all' anely° fowles of flyght, *alonely, only* 2415
 Bot bestes of þe se and othir wyght°, *creatures*
 þe aire, þe se, þe elements,
 All' to cuthbert seruys tentis°; *attend*
 For wha so seruys his creatour,
 he may be syker° in day and houre° *sure daily and hourly* 2420
 þat all' subiecte creature
 him to serue sall' be his cure°.¹ *care*
 Bot whi° lose we oft þair seruice? *why*
 Sikerly° for synn and vice, *surely*
 þair seruice fra vs þai with' drawe, 2425
 For° we do no3t goddis lawe. *bccause*
 Cuthbert thocht a litil caue°² *cabin*

¹ 'Whoso serves his Creator may be sure that it will be the care of every subject creature constantly to minister to him.'
 ² In this somewhat obscure account, the term 'cave' seems sometimes to be applied to the water-worn hollow or cove in the rock, and sometimes to the little cabin which Cuthbert built over it.

A.D. 676.
He wants
a beam in
order to
build a
cabin over
a hole
12 feet
wide.

In his house¹ to make and haue ;
þe gronde^o of þat kaue bothe^o stande *foundation cabin was to*
In a hole be þe se strande.² 2430

In þe roche þat hole was made
With^o þe se wawes þat þider glade^o ; *by flowed*
þat hole was of lenth twelf fote,

þe gronde suld on þe kaue to schote.³
he prayed his brethir^o him to gete *brethren* 2435

A tre^o to lay þare, of þat mett^o ; *beam measure*

þai hight^o him ane, bot þai forgate. *promised*

Whil eft sones^o þai come him at, *again*

With' his blissing when þai suld passe,
he asked þaim whare his tre was. 2440

þai knew þair forgetilnes,

And þar of asked him forgyfnes ;

he spak mekely to þaim þat tide,

And bade þaim to þe morne habyde.

I trow god forgetys me noȝt, 2445

he wate^o my nede, wille, and thought. *knows*

Baynly^o þai did his bidyng, *readily*

And when þai rase in þe mornyng,

þai saw þe se had vp slange^o *cast up*

A tre was euen twelf fote lange. 2450

It lay in þe se kaue^o *cavity, cove*

Whare þat cuthbert his house walde haue.

When þai saw þis, wondir þai hade^o,

And for^o þai did noȝt as he bade, *because*

Of þair self þai were aschamed, 2455

And of forgetyng þair thoghtes þaim^o blamed *themselves*

þat elements suld teche þaim how

þai suld lere^o sayntes to bow^o. *learn obey*

The
brethren
neglect
him,

but the
sea does
not.

¹ 'In suo monasterio' (Bede). The word is used in its earlier sense of a hermitage.

² There is a chasm in the rocks of Farne, into which the sea has free access, now called St. Cuthbert's Gut, and it is probable that Cuthbert wished to construct over it or over some similar hollow in the rock a little *casula*, as Bede says, 'quotidianis necessitatibus aptam.' (Cf. *Vit. Metr.* xix.) The anonymous life says the wood was 'ad fundamentum alicuius domunculæ,' and finishes by saying 'adhuc vsque hodie nauigantibus, domus super lignum transuersum ædificata apparet.'

³ This line probably means that the foundation should to-shoot or project over or overhang the cove or cavity as in l. 2451. Bede says, 'a parte maris . . . basis subponenda erat.'

A.D. 676.

[p. 68.]

Bede, xxii. ;

not in Vit.

Anon.

Many come
to him for
ghostly
teaching.*In* þis chapiter telles saint bede,

Wha so will parto take hede,

How þat cuthbert many men

Gastely techings gon° þaim ken°,

And how þe deuel with' whayntise°

Was aboute° þaim to suppryse°.

did teach

cunning

busy oppress

2460

In england in þe ferrest° syde

þe fame of cuthbert lyfe gon° glyde ;

Diuers folk þat of him here°,

þai drew to him bathe ferr and nere.

What disees° þai had or pyne°,

þai hoped of him to gete medecyne°,

And þair hope was nozt in vayne,

For nane vnconforthed went agayne°.

þaas° þat war heeuy and tryst°

he couthe° comforth' þaim in crist ;

he walde þaim tell' of heuens blisse,

And what angyr° in þis werlde is,

And how þe deuel oft tyme disees°

þaim þat studys god to please ;

þaas þat er nozt in charite

In þe fende bandes bonden be.

Also he walde oft tymes declare

how freele° is werldly welefare,

Also þat he þat god loues

And to his neghbure nane euell' controues,

And¹ his treuth' standes stabill',him thar° nozt drede þe deuels cabill'^o2.

Also oft him self he talde

how þe feendis laide on him halde°,

And ouer° a he° roche putt him doune,

To breke hys nekke þai haue beyn boune°;³

And some tyme casten at him stanes

Forto breke and bryst° his banes,

And send him fandyngs° many ma°,

To compell' him fra farne to ga.

Neuer þe less harme he nane had,

remotest

did

heard

trouble pain

remedy

back

those sad

could

sorrow

afflicts

2465

2470

2475

2480

frail

contrives

he need bands

hold

on high

ready

burst

trials more.

2490

2495

¹ We may perhaps supply 'in.'² Cf. l. 2480.³ This line added in the same hand at bottom of page.

A.D. 676.	Na drede, bot stode in treuth' sad°.	<i>firm</i>	
	Also he spak oft to his brethir,		
	pat of his leuyng° þai suld no3t wondir,	<i>living</i>	
[p. 69.]	Na halde° it haly° all' þof it ware	<i>esteem</i>	<i>holy</i>
	Solitary fra þe sekyl' fare°;	<i>world's business</i>	2500
	Bot leuyng in mynster ¹ it is to prays°,	<i>be praised</i>	
	Whare religieuse, nyghts and days,		
	Er subiects, ² and redy in all' thinges		
	To do þair abbots biddynge;		
	To wake, to pray, to faste, to wirke,		2505
	And of þair trauail þai er no3t yrke°.	<i>tired</i>	
	Slyke° lyfe, he saide, is gude and fyne,	<i>such</i>	
	And mare profite þan now is myne;		
and ex- periences.	Slyke monkes haue I knawen and sene,		
	pat were þan in saule mare clene,		2510
	And had mare grace of prophesy		
	þan euer hider to had I;		
Boisil and his pro- phesies.	Amang þe whilk boysil was ane,		
	þe maste wirschipful man in wane°,	<i>monastery</i>	
	When he was an alde man,		2515
	And I 3ong, he noryscht me þan		
	In Mailros mynster many 3ere,		
	And þare he talde me wordes clere		
	And prophet before° thinges all'	<i>prophesied beforehand</i>	
	pat sulde eftir to me be fall';		2520
	Of whilk 3it a thinge sall' be,		
	Wald god þat neuer I it suld se!		
'Nolo epi- scopari.'	þis saide he for° boisil telde	<i>because</i>	
	With' cure° of bischop he suld be melde°,	<i>charge</i>	<i>concerned</i>
	And þat he couet to eschew,		2525
	þar fore to farne he him drew.		

Bede,
xxiii.; not
in *Vit.*
Anon.
Healing by
his girdle.

In þis chapiter says saint bede³
how an abbas called *Elfede*,⁴
Als° a mayden þat with' hir duelt, also
þai were bath' heelyd thurgh' cuthbert belt. 2530

¹ See l. 2428, n. 'Cœnobitarum vita' (Bede).

² Plural adj. used as substantive.

³ Only in the prose life. He appears to have had the account from Herefrid after the metrical life was written (l. 2539).

⁴ Abbess of Whitby, and of royal descent on both sides, being daughter of Oswiu, king of Bernicia, by his wife Eanflæd, daughter of Eadwin, king of Deira.

A.D. 676.	þof all ^o he dwelt farr fra men, 3it grete god slik grace him len ^o ; In myracles of heelyng to haue fame. þar was an abbas, Elflæde hir name, Sho was halden a woman gude, A virgyne and of kynges blode ; Passandy ^o sho loued cuthbert, And liked to think him in hir hert. A preste of Eland, calde herefride, Teld þis tale to bede oft tyde :	<i>although granted</i>	
[p. 70.]	how þis abbas so seke was þat sho was likly hethin ^o to pas ; þar couthe na leche ^o hir bale bete ^o , Bot goddis grace þat is so swete Abated somewhat of hir bale, Bot sho was no3t all' hale. þe werkenes ^o of hir sekenes with' in Began to debate and blyn ^o ; hir body wex ^o som what strang, Bot sho myght nouthir stande na gang ^o Bot als ^o a beest on all' foure ; Sho was benomen ¹ all' at oure ^o ; Sho had sorow and heuynes For drede of lastyng sekenes. As on a tyme sho lay and thoght What wondirs god for cuthbert wroght, Wald god, sho saide, som what I had' Of cuthbert thinges ! þat wald me glad ^o , For I wate ^o wele I were sure þat I suld me sone cure. Sone eftir sho had hir entent ^o : A belt of lyn clathe ^o he hir sent. Sho was glad of þat presand, And in hir thoght sho vndirstand þat cuthbert hir desire knewe Be inspiracioun : it was trewe. Sho beltid þe belt hir aboute, Sho was sone hale with' in and with' oute : Apon þe morne sho stode vp ryght, With' in thre days all' hale dyght ^o .	<i>surpassingly</i> <i>hence physician</i> <i>pains abate and cease grew walk as benumbed entirely</i> <i>gladden know desire linen cloth</i> <i>wholly restored</i>	2535 2540 2545 2550 2555 2560 2565 2570
The abbes Ælflæd likely to die.			
She went on all fours,			
but put on Cuthbert's belt,			
and was whole.			

¹ Literally 'deprived.' See *N.E.D.*

A.D. 676.	Sone aftir warde it be fell'			
A nun cured of headache.	þat a virgyne þat with' hir gun duell'°	<i>did dwell</i>		
	had slyke° sekenes in hir hede	<i>such</i>		
	Sho moght nocht stere° hir o þe stede°,	<i>stir in the place</i>		
	For to dy scho semed in plyte°.	<i>plight, danger</i>	2575	
	þe abbas come hir to vysite,			
[p. 71.]	Sho saw hir deed° semed nere at hande,	<i>death</i>		
	þe belt aboute hir hede scho bande ;			
	Als sone° with' in þe same day	<i>very soon</i>		
	All' hir hedewerk° went away.	<i>headache</i>	2580	
The belt was locked up, but was by God's or- dinance withdrawn,	þe belt was lokked in a lyst° ¹ ,	<i>box</i>		
	þe abbas aftir sho it myst ;			
	It was neuer aftir sene no fonne°	<i>found</i>		
	In na place vndir sonne°.	<i>sun</i>		
	It semyd all' goddis ordenance		2585	
	þat þare suld fare° slik° a chaunce,	<i>happen such</i>		
	þa° þat were trew men and sage	<i>those</i>		
	Moght haue opyn knowlage			
	Of þe halynes of þat gude man			
	Be þe myracles þat he wrought þan,		2590	
	And þat schrewes° suld na doute haue	<i>evil persons</i>		
	Bot þat ² moght seke° saue.	<i>sick</i>		
	For had þe belt bene þare still',			
	Seke men walde haue drawen þar till'° ;	<i>thereto</i>		
	And gif a schrew of heele° vnworthy	<i>healing</i>	2595	
	On hap had nozt helpid° þar by,	<i>been helped</i>		
	Cuthbert halynes he wald bak byte			
	And of faute of his heele him wyte°.	<i>blame</i>		
to remove occasion from scoffers.	þar fore þe belt was with' drawen,			
	þat cuthbert halynes myght be knawen,		2600	
	And to remow occasioun			
	Fra shrewes of wrange suspicioun.			

A.D. 684.⁵
Bede, xxiv.;
Vit. Anon.
iii. 6.
Cuthbert
foretells
the death
of Ecgrith.

Pis chapiter twenti and foure,
Wha so will', rede it our° ; *over*
Cuthbert telled a meruaile thing
To Elyfede, of Egfride þe kyng, 2605

¹ Apparently a miscopying of 'kyst.'

² Supply 'it' (the girdle) or 'he' (Cuthbert).

³ See line 2747. Ecgrith's death took place May 20, 685, and this gives the date of Cuthbert's prediction.

A.D. 684.	<p>how lang tyme here lyf^o suld he, And how him self¹ suld be.</p>	live	
[p. 72.]	<p>Elfred, þat honorabil abbas, To whaim cuthbert sa special^o was, Sho sent to him and him prays, On goddis name þat be any ways, þat he walde come to hir ; Sho had grete nedes at^o him spir^o. he toke a shipp, and brethir samen^o</p>	so intimate	2610
Coquet Isle.	<p>Vn to koket Ile þai came², Of monkes þar was an abbay, To mete^o þai were sett^o þat day.</p>	to question together	2615
	<p>Fra^o þat cuthbert come þider, þar þai spake lang to gyder ; What sho walde, of him sho leryd^o.</p>	meet appointed after	2620
Ælfæd questions Cuthbert. Brev. Exon. 7.	<p>When many thinges sho had speryd^o, Sho knelyd sodanly to þe grounde, And adiured in þat stounde^o, Be^o his name³ is maste of myght, And be all' his aungels bryght, þat some takyn he will' hire geue, how lang kyng Egfride suld leue.</p>	learned asked	
	<p>he was hir brothir, þarfore sho walde þat he þe kyngdome lange suld halde^o. Sho saide to cuthbert, wele wate^o I, þou hase þe spirit of prophecy.</p>	time by	2625
	<p>Gif þou will', þou may me wysse^o how lang þe kyngdome sall' be hyss. Cuthbert gretely was astonyd</p>	inform	2635
His answer.	<p>Of hir coniuracioun þat tyde ; Neuer þe les he walde noȝt Tell' hir openly þat sho soght, Bot to hir askyng he ansuerd þus : To me it es meruaylous, And þou a woman of hy witt, And well lernyde in haly wrytt,⁴ þat þou will' calle lang lyf of man,</p>		2640

¹ Supply ' bischope.' Cf. Carlisle inscription, p. 47, n. 1.

² Read ' camen ' for the rime.

³ Supply ' who.'

⁴ This line is added *secunda manu*.

A.D. 684. Ps. xc. (Vulg. lxxxix.) 9.	Sen° þou dauid sange can°. All' oure 3eris, he says playn, Sall' be thoght as an yrayn° ¹ ; All' his webb þat he weues, A puft of wynde away reues°. Also þou may think þar on,	<i>since knowest</i>	2645
Eccl. xi. 8.	For þus says salamon : Gif a man leue many 3ere, And as him lykes be glad here, 3it him awe° to haue in mynde þat all' his dayes sall' be fyned°, And think on þat tyme so myrk°, When, onhappe°, his saule sall' yrke°; In þas dayes when þai sall' come, Thinges þat er past some ² Sall' be halden bot vanyte. þus men suld think in all' degre, Sen° mannes lyf is shorte, Be it neuer so wele here conforte°. It semes be ryght resoun, he sall' leue bot schort sesoun,	<i>spider</i> <i>snatches</i>	2650
[P. 73.]	þe whilk sall' dy þis 3ere within, And na langer his wirschip° wyn. When sho þir wordes with' hir eeris herde, sho fell' in gretand° teeris, And when fra gretyng sho hir contende°, 3it forthir to him sho mende°, And asked him with' gude espaire° Wha suld be kyng Egfride ayre°. Brethir na sonnes hase he nane, Na ayre to rewle his kynes wane°. Cuthbert a litil while stode still', And þan he spak þe abbas till'°, And tellyd hir of his successour þat suld be kyng in honour, In whaim hir loue sho suld sett, As brothir þat hir fader gett.	<i>it behoves him</i> <i>ended</i> <i>dark</i> <i>perhaps be weary</i> <i>since</i> <i>comforted</i>	2655
Egfrith will die within a year.	þe whilk sall' dy þis 3ere within, And na langer his wirschip° wyn. When sho þir wordes with' hir eeris herde, sho fell' in gretand° teeris, And when fra gretyng sho hir contende°, 3it forthir to him sho mende°, And asked him with' gude espaire° Wha suld be kyng Egfride ayre°. Brethir na sonnes hase he nane, Na ayre to rewle his kynes wane°. Cuthbert a litil while stode still', And þan he spak þe abbas till'°, And tellyd hir of his successour þat suld be kyng in honour, In whaim hir loue sho suld sett, As brothir þat hir fader gett.	<i>honour</i> <i>weeping</i> <i>contained herself</i> <i>spoke</i> <i>hope</i> <i>heir</i> <i>habitation</i>	2665
Ælfæd weeps,	þe whilk sall' dy þis 3ere within, And na langer his wirschip° wyn. When sho þir wordes with' hir eeris herde, sho fell' in gretand° teeris, And when fra gretyng sho hir contende°, 3it forthir to him sho mende°, And asked him with' gude espaire° Wha suld be kyng Egfride ayre°. Brethir na sonnes hase he nane, Na ayre to rewle his kynes wane°. Cuthbert a litil while stode still', And þan he spak þe abbas till'°, And tellyd hir of his successour þat suld be kyng in honour, In whaim hir loue sho suld sett, As brothir þat hir fader gett.	<i>to</i>	2675
and questions Cuthbert further.	þe whilk sall' dy þis 3ere within, And na langer his wirschip° wyn. When sho þir wordes with' hir eeris herde, sho fell' in gretand° teeris, And when fra gretyng sho hir contende°, 3it forthir to him sho mende°, And asked him with' gude espaire° Wha suld be kyng Egfride ayre°. Brethir na sonnes hase he nane, Na ayre to rewle his kynes wane°. Cuthbert a litil while stode still', And þan he spak þe abbas till'°, And tellyd hir of his successour þat suld be kyng in honour, In whaim hir loue sho suld sett, As brothir þat hir fader gett.		2680
He tells of Egfrith's successor,	þe whilk sall' dy þis 3ere within, And na langer his wirschip° wyn. When sho þir wordes with' hir eeris herde, sho fell' in gretand° teeris, And when fra gretyng sho hir contende°, 3it forthir to him sho mende°, And asked him with' gude espaire° Wha suld be kyng Egfride ayre°. Brethir na sonnes hase he nane, Na ayre to rewle his kynes wane°. Cuthbert a litil while stode still', And þan he spak þe abbas till'°, And tellyd hir of his successour þat suld be kyng in honour, In whaim hir loue sho suld sett, As brothir þat hir fader gett.		2680

¹ This reading, in which the Vulgate follows the Septuagint, cannot be reconciled with any known text of the Hebrew.

² 'Some things that are past.'

A.D. 684.	Sho prayed him þat he walde hir tell' In what place þat man he duell'. Cuthbert sayes, þou sees þis se, þat many Iles þar in be ; þat may happ on ane of þaim And ¹ ayre ^o sall' come þe rewme ^o to clayme. <i>heir realm</i>	2685
Aldfrith.	þan þe abbas vndirstode þat of alfride mened ^o his mode ^o , <i>thought mind</i> þe whilk was hir fader sonn, And in scotlande ² at scele ³ fonn ^o . <i>found, maintained</i>	2690
[p. 74.] Female curiosity as to Cuthbert himself.	Forthir mare þis abbas wist þat it was kyng Egfride list ^o , <i>desire, pleasure</i> Cuthbert a bischope to make, Cure of saule on him to take. þe abbas couet o wyse all ^o <i>in every wise</i> To witt gif it suld befall'. As a woman war ^o vnwyse ⁴ , <i>(who) was</i> þus sho spird ^o him hir deuyse ⁵ . <i>asked</i> Sir, sho saide, I haue meruaille Slyke ^o varyance mennys herts assayle ; <i>such</i> Some loues synnes, ay whare and whare ^o , <i>everywhere</i> Some loues ryches, and beggars are, And þou refuse all' werldes ioy And haldes ^o þat warldely men foy ^o . ⁶ <i>habitations? best?</i>	2695
	To bischop state þou moht atteyn, To sitt in honour in kirk and seyn ^o , <i>synod</i> Bot it semes þou ert mare fayn ^o <i>pleased</i> To leue in cloyster or solayn ^o . <i>solitary</i> I am vnworthy, says cuthbert, Slike hy ^o degre to come toward ; <i>such high</i>	2700
	Neuer þe les goddis ordenaunce For to eschew I haue na chaunce, And gif god put me to þat charge,	2705

¹ Read 'an.'

² In Hy or Iona (*Vit. Anon.*) Aldfrith appears to have been an illegitimate son of Oswiu. See *Ecl. Hist.* iv. 26.

³ Read 'scole.'

⁴ Ignorant, specially with respect to her brother's intentions (cf. ll. 2691-3). But perhaps we should read 'war and wyse;' 'vnwyse' may have been wrongly taken down from dictation or memory.

⁵ That which she had devised as a subject for inquiry.

⁶ There are several possible meanings of this line. Dr. Murray says of it: 'I cannot satisfactorily explain; it is quite ambiguous.'

A.D. 684. He thinks he may have to be a bishop, but hopes to retire in two years.	I hope sone to be fre at large. I trow sone aftir twa zere space, I sall' ryst° in ankir° place. Of° goddis behalue I þe defend° Þis speche þou noȝt speke no spend°, Nouthir in towne no in stede°, Or° þe time þat I be deede.	<i>rest anchoret's on forbid make use of any place ere</i>	2715 2720
	Fra he had teld hir þat sho wald spir°, he went agayn to his mynstir° ¹ ; his solayn° lif he had begonn he vsed forth' als he was wonn°. It fell' sone aftir þat tide,	<i>ask hermitage solitary wont</i>	2725
[p. 75.]	In presence of gud kyng Egfride, A gedryng of a seyn° was made, Arsbischop theodir þe reulyng hade. þe diocise of haly eland Was þan voyde, I vndirstande.	<i>synod</i>	2730
A synod under Abp. Theodore. <i>Brev.</i> <i>Sar.</i> 5; <i>Ebor.</i> 8; <i>Exon.</i> 7; <i>Rom.</i> 5; <i>Ebor.</i> R.	Þai chese° cuthbert be an° assent; Legates° with' letters aftir him went. he walde noȝt wende° oute of þe kaue°, For na prayer þat he myght haue, Whils° kyng Egfride come him to,	<i>chose by one messengers go cell</i>	2735
	With' trunwyne bischop and many mo. Þai kneled all' downe and him beseke°, With' wepyng and with' prayer meke; Thurgh' þair instance, at þe last, With' þaim to þe seyn° he past.	<i>beseek synod</i>	2740
Cuthbert compelled to be bishop.	þe office of bischope, as I haue teld', To take on him he was compeld'. he was noȝt þat tyme sakyrd sone°, Bot bade whil° wynter was all' done. ²	<i>consecrated immediately till</i>	2745
A.D. 685. Egfrith slain in battle;	Als°, þat his prophecy suld be all' trewe, þe peghts° blude ³ kyng Egfryde slew. þe next zere aftir þat,	<i>also</i>	2745

¹ 'Monasterium' (Bede). Cf. l. 2428, n.

² He was consecrated at Easter, A.D. 684, at York, by seven bishops, among whom was the primate Theodore, in the presence of King Egfrith. (*Eccles. Hist.* iv. 28.)

³ 'Consecrate byshop yai made h̄y her
off lyndisfarne both far and ner.'

Carlisle; see p. 31, n.

³ The Picts' race; otherwise, read 'blade' instead of 'blude.' Bede says, 'Pictorum gladio trucidatur.'

A.D. 684.
Aldfrith
succeeds
him.
Brev.
Eron. 7.

Alfride his brothir þe rewme he gat,
þe whilk before had many 3ere
Duelt in scotland forto lere^o.¹

learn 2750

Bede,
xxv.; *Vit.*
Anon. iv.
7; not in
Vit. Metr.
Cuthbert
cures an
earl's ser-
uant with
holy water,

*I*n þis chapiter it is closen^o,
þat fra^o þai had him bischop chosen, after
An Erllys seruand he heelyd with' thank,
þurgh' his haly water þat he drank.

Ca^m. xxv. included

Fra cuthbert was a bischope lyte^o
To his Eland he went tyte^o,
And þar a while, in priuate^o,
his god deuoutly serued he,

elected 2755
quickly
privacy

on his
way from a
conference
with Eata
at Melrose.

Whils^o bischop Eata for him sende,
At Mailrose þair speche to spende^o.
When he had spoken with' þat gude man,

until
employ 2760

And hame agayne was commyng þan,
þare mett him in his commyng
A worthy Erle² of Egfride kyng,
And prayde þat he walde of grace
Come se his toune and his place.³

2765

The earl
invites him
to his
place,

To his prayer he was prest^o,
þe menze gladed^o of þat gest.
he saide, our haly fader,

ready
household was glad

[p. 76.]

We thank our god þat 3e come hider.
I trow fully þat help we gett
Of all' disees^o we er in sett.

trouble

We haue a seruand has lang bene seke,
he hase na help his heel to cleke^o.

health to obtain

telling him
of the
servant
long time
sick.

he es so nere þe deed^o poynt,
It is tyme him to anynt.

death 2775

his a^o syde is half deth^o,
he dose bot drawes^o a litil breth.

one dead
draw

He blesses
water, and
sends it by
Baldhelm.

Cuthbert sone watir blyssyd,
And to þe seke man it bere^o he bid.
Ane of the Erllys seruands
Toke þe haly water of^o his handes.
haldenius⁴ was þat mannes name,

bear 2780

from

¹ Cf. I. 2690.

² Named Sibba. (*Vit. Anon.*)

³ By the river called Opide. (*Ib.*)

⁴ So in MS.; should be Baldhelmus.

A.D. 684.	þat aftir teld saint bede þe same, When he was preste° in haly eland, A vertuose man and wele leuand°. With þis haly water he yode° To þe seke man for his gode°.	<i>priest</i> <i>living</i> <i>went</i> <i>good</i>	2785
The sick man drinks it,	In his mouthe he 3ettid° thryse, þe seke man to slepe lyse°; he had lang waked° beforen, Fra þe euen he slepe to þe morne, þan his lorde loked how he fure°, he was all' hale to walke on flure.	<i>poured</i> <i>lies</i> <i>been awake</i> <i>fareð</i>	2790
and is cured.			
Bede, xxvi.; <i>Vit.</i> <i>Anon.</i> iv. 1, 2. Cuthbert's life as bishop. <i>Brev.</i> <i>Rom.</i> 5.	I n þis chapiter sex and twenty, It is telled openly, When he was bischope how he leued, And how in gude werkys he cheued°.	<i>prospered</i>	2795
	Fra he was bischope ordaynd, With' all' his myght he him maynd° þe apostils lyf forto su°, Ay to encrees in vertu. For his pepill' oft he prayed, Oft goddis wordes to þaim he sayed.	<i>endeavourèd</i> <i>pursue</i>	2800
<i>Eccl. Hist.</i> iv. 28.	As he prechid he did in dede, þar of hase° prechours maste° nede. þe pure þat° riche men opprest Fra þaim he reft° to leue in rest. þaim þat war stryst° and oght ferde°, he comforde þaim, and witt lerre°.	<i>have</i> <i>greatest</i> <i>poor whom</i> <i>snatched</i> <i>sad</i> <i>afraid</i> <i>knowledge taught</i>	2805
[p. 77.]	þas þat war in syn glade°, Of payne° þarfor he made þaim rade°. In deuout abstinence his dyete he kepid bathe in drynk and mete. Amang þe cominyng° of pepil ryfe°, he leued ay in monkes lyfe. þa þat were hungry he fedde, þa þat had nede of clathes he cledde, And all' othir thinges he 3emed° þat to a bischope degre semed°. his gude vertus inwarde	<i>glad</i> <i>penalty</i> <i>afraid</i> <i>fellowship</i> <i>many</i>	2810 2815
		<i>cared for</i> <i>were seemly</i>	2820

A.D. 684.	Myracles schewed outwarde; Saint bede makes mynde ^o of some, þat next here aftir sone sal come.	<i>remembrance</i>	
A.D. 685. Bede, xxvii.; Vit. Anon. iv. 8. Vision of Ecgrith's death in battle.	I n þis chapiter twenty and seuend Of saint cuthbert it is neuend ^o how absent he saw in doying þat he had saide of Egfride kyng.	<i>related</i>	2825
Cuthbert visits the queen at Carlisle.	Kyng Egfride ordaynd an hoste ¹ Agayn ^o þe peghtis to fyght with' boste ^o ; þair landes cruelly he waste, he spared nouthir leste na maste ^o . Cuthbert wist þe time come nere Of whilk he prophet ^o , eftir a zere þat þe forsaide Egfride Suld be deed and nozt here abyde; Vnto karlele he wente To þe whene, ² þat lady gent ^o , Forto haue his speche with' hir. þare sho abade in þe mynstir To here þe chaunce of þe batell'; hir awen Sister þare duell'. ³	<i>against</i> <i>boast</i> <i>greatest</i> <i>prophesied</i> <i>noble</i>	2830 2835 2840
The citizens show him the walls and a Roman well.	On a day þe citezenes ⁴ Led cuthbert fra his ynes ^o , To se þe walles of þe toune; A well' to schew him þai were boune ^o , þat was of werkes curyouse, þai saide þe romanys made it þus. ⁵	<i>lodgings</i> <i>ready</i>	2845

¹ Cuthbert and other friends had strongly advised Ecgrith not to undertake this war. (*Eccl. Hist.* iv. 26.)

² Eormenburga, Ecgrith's second wife; his first was St. Etheldreda. Eadmer gives Eormenburga a very indifferent character; he says that she was a persecutor of all good men, that she tore from his neck the reliquary of the man of God (St. Wilfrid), and sent him to prison. (*Vita Wilfridi*, sect. 38.) See below concerning her, l. 2973. From her hostility to Wilfrid and intimacy with Cuthbert we may suppose that she espoused the national cause in church matters, and was opposed to the Roman party.

³ Apparently as abbess; see Bede.

⁴ The *Vit. Anon.* says they were conducted by 'Paga' (should be *Waga*), 'civitatis prepositus.'

⁵ Carlisle, anciently Caerlluel, the Roman Luguballia, like other cities with a similar history, has extensive Roman remains lying beneath it. Excavations of any depth almost always disclose masonry, monuments,

A.D. 685.
He is
suddenly
troubled,
[p. 78.]

Cuthbert sodanly still' stode,			
Turbyld in spirit he chaunged his mode ^o ,	<i>mood</i>	2850	
On his staff he lenyd a stounde ^o	<i>while</i>		
And loked tristily ^o to þe grounde.	<i>sadly</i>		
he stode agayne vp ryght,			
And loked to heuen on hight ^o ,	<i>on high</i>		
And þan he sighed heuylly, ¹		2855	
And spak nozt loude bot lawly.			
On happ, he saies, now þis houre,			
þe batel is in scomfytour. ²	<i>discomfiture</i>		
A preste stode be him and toke tent ^o ,	<i>heed</i>		
And vndirstode whare of he ment.		2860	
he asked whare by þat he wist ;			
þe bischop him ansuerd nozt list ^o , ³	<i>pleased</i>		
Bot to þe citezens he spak.			
Behalde, he saied, and tent ^o take,	<i>heed</i>		
how sodanly is chaunged þe ayre		2865	
þat before was clene and fayre ;			
þare is nane dedely ^o , euen or od,	<i>mortal</i>		
þat suffice to serche þe domes ^o of god.	<i>judgments</i>		
he wendis ^o in haste to þe whene,	<i>goes</i>		
And priually to hir he mene ^o ;	<i>speaks</i>	2870	
he saies, madame, on mononday			
To þe kyng tyte ^o wende 3our way.	<i>quick</i>		
To morne ^o haly sonday is ;	<i>to-morrow</i>		
It is nozt leffull' þan Iwis ^o	<i>certainly</i>		
Nour whare ^o aboute to ryde na trot,	<i>no where</i>	2875	
In wayne na in charyot.			
On mononday heyn ^o 3e wende ⁴ I rede ^o ,	<i>hence advise</i>		
On happe ^o þe kyng be nozt dede.	<i>perchance</i>		

hastens to
the queen,
and tells
her to go to
the king,

but not to
travel on
Sunday.

pottery, or coins, of the Roman period. Whether any portions of the city walls which Cuthbert saw are yet to be seen in the present walls is uncertain, and though the well probably remains it cannot be identified. The great Roman wall was within sight, at a distance of less than a mile.

¹ 'Suspirans ait, O, ð, ð.'—*Vit. Anon.*

² Adamnan relates a very similar story of St. Columba, *Life*, bk. i. ch. 7, and another not unlike in ch. 23.

³ 'He asked whereby he knew that ; the bishop did not care to answer him.' We ought probably to read 'ansuere.'

⁴ To the 'regia civitas' (Bede). Stevenson thinks Bamborough is meant, and refers to *Eecl. Hist.* iii. 6, 12, and 16, which passages seem decisive, and in all three the place is called 'Bebban burh' in Alfred's translation. Had there been any other 'regia civitas,' it would have required to be named in the Latin version.

A.D. 685.	I wende noȝt with' ȝow, be noȝt ill' payde°; <i>pleased</i>	
	To halow a kirke I am prayde,	2880
	And when myne office I haue done	
	I sall' ȝow folow eftir sone.	
Cuthbert hallows a church and exhorts the people.	On þe sonday cuthbert pas	
	To þe mynster whare þe kirke was,	
	And þare goddis worde he prechid,	2885
	þai wer all' fayne° þat he techyd. <i>glad</i>	
	he prayde þaim, as þe apostel bad,	
1 Cor. xvi. 13. [p. 79.]	Wakis° and in faythe standes sad°; <i>watch-ye</i> <i>stand firm</i>	
	Dose manly, and gladdis, all' and some, ¹	
	þat na fandying° ȝow ouer come; <i>temptation</i>	2890
	Thinkes° on goddis biddying, <i>think-ye</i>	
Mark xiv. 38.	Wakes and bes° in prayng, <i>be-ye</i>	
	þat to ² fandying ȝe entir in,	
	þat may bring ȝow in dedely syn.	
	þai trowed þat he walde þaim insens° <i>inform</i>	2895
	Of commyng of som pestilence,	
	For ane had bene before a stert°, ³ <i>short time</i>	
	þat made many to brist° in hert. <i>burst</i>	
He tells them of a conversa- tion with the brethren when he lived as a recluse.	Cuthbert begynnues to speke agayne,	
	And says, when I leued solayne°, <i>solitary</i>	2900
	On þe ȝole° day solempnite <i>Christmas</i>	
	Some of my brethir come to me,	
	And prayde faire þat I walde	
	With' þaim þat day in gladnes halde°, <i>keep</i>	
	In crist to be mery and glad. 2905	
	I did þair askyng, as þai bad°. <i>prayed</i>	
	As at oure mete we were sittand,	
	I prayde my brethir on ayther hand,	
	þat þai suld wake° and be wele warr° <i>watch</i> <i>cautious</i>	
	In to na fandying° to fall' farr. <i>temptation</i>	2910
They wish- ed to spend a merry Christmas,	þai saide, be we in gladnes,	
	It is ȝole day and cristenmes.	
	I saide, brethir, lat vs so do;	
made mirth, and told tales.	To myrthe and gamen° gif we vs to. <i>sport</i>	
	We made myrthe, and tales teld. 2915	

¹ 'Quit ye like men, and gladden yourselves, one and all.'

² So in MS., but insert 'na' as in l. 2890.

³ For pestilences in the years 681, 682, and 683, see *Eecl. Hist.* iv. 14, and the *Annales Cambrie* and *Annals of Ulster, sub annis.*

A.D. 685.	<p>þan eft sonese° to þaim I speld°, And bad þaim bisily pray and wake°, þat na temptacion in þaim take.¹ þai saide, fadir, 3e teche vs ryght, Bot sone aftir þis seuen nyght°, Dayes of fastyng comes ynewe°, To pray and wake and synnes to rewe°;</p>	<p><i>again spoke</i> <i>watch</i> <i>se'nnight, week</i> <i>enough</i> <i>grieve for</i></p>	2920
Luke ii. 10.	<p>þe aungels to þe hirdes° kythe° þaim and all' men to be blythe, For he þis ilk° day was borne þat sall' saue vs þat were lorne°; þarfore Joy we in þat lorde.</p>	<p><i>shepherds make known</i> <i>same</i> <i>lost</i></p>	2925
[p. 80.]	<p>I saide, brethir, I acorde. To ete and glade vs we were bayne°; 3it þe thrid tyme I spak agayne, þe same lessoun I þaim lered°. þaim thocht, in vayne þai wer no3t stered°;² To my biddyngs þai enclyned; þai prayde and had god in þair mynde. þis wordes when me speke list,³ Nouthir my brethir ne I wist þat þare was to vs boune° A chaunce of new temptacioune.</p>	<p><i>ready</i> <i>taught</i></p>	2930
He once had a pre-sentiment,	<p>Bot my thocht to me moued° þat vs nede pray behoued,⁴ And wake warly° and no3t slepe, Fra temptacioun vs to kepe. On þe morne, to haly eland' My brethir went, and þare þai fand° A monke of þair awen stede° In þe pestilence ly dede. þat pestilence nere a 3ere last,⁵ All' þe couent þar in past°.</p>	<p><i>suggested</i> <i>watch warily</i> <i>found</i> <i>place</i> <i>went through it</i></p>	2940
and a monk died in the plague.	<p>þar fore, gude men, I say to 3ow, To wake and pray, I rede now,</p>	<p></p>	2950

¹ Take them in, *i.e.* that they enter not into temptation.

² They were not stirred up in vain, *i.e.* without reason.

³ When it pleased me to speak.

⁴ *I.e.* 'that it behoued us of necessity to pray.'

⁵ Of this pestilence, which must have occurred between 676 and 685, there is no distinct trace in the historians. [S.]

A.D. 685.

To god þat 3e redy fune°,
 In any angir° gif 3e be bune°. [be] found ready
 When cuthbert þir° wordes had spokyn, these tribulation bound
 Þai trowed° thurgh' pestilence to be brokyn. expected these
 With' in a day aftirward
 Par come an° with' tithinges harde°, one disastrous
 he was fled fra þe batell';
 he talde þe pepil how it befell'
 Þat þair kyng was slayne in felde,¹
 And many of his, with' spere and schelde. 2955
 Þe same day and þe houre
 Fell' þe kyng in strange stour°², severc conflict
 When cuthbert stode þe well' by,
 And chaunged his chere° sa sodanly. mien

A.D. 686.

Bede,
xxviii.; Vit.
Anon. iv. 9;[p. 81.]
Hist. Eccl.
iv. 29.Where?
Cuthbert
foretells
his death
to Here-
berht, and
in death
they are
not
divided.Brev.
Ebor. Ant.
and R.;
Ewon. 8.
Hereberht,
the hermit
of Der-
wentwater,

In þis chapiter twenty and aught,
 how cuthbert prophet°, þis is taught, prophesied
 In dede³ when he was in whart°, health
 To þe ankir° herebert; anchoret
 To god samen° þai made þair manes°, together moans
 Þat þai myght dy bathe at unes°. once 2970
 Aftir warde a litil dele°, portion (of time)
 Cuthbert was prayde° to karlele, invited
 Prestes to ordayne, and þe whene⁴
 To blisse°, and gif an habite clene, bless
 Men calles þe mantell' and þe ryng, 2975
 þe takyn° of clene and chaste leuyng. token
 Þare was a preste, herebert⁵ his name,
 A wirschipful man of grete fame,
 To cuthbert speciale and frende;

¹ On Saturday, May 20, 685. See lines 2819-73 and 2963.² Cf. 'batayles stronge,' Rob. Glouc. 7328 (Rolls ed.), 'bataille strong,' Rob. of Brunne, *Chron.* 8241 (Rolls ed.)³ In or about (his own) death: 'obitum suum' (Bede).⁴ The widowed Eormenburga (*supra*, l. 2838 n.) Bede says, 'ipsam Reginam dato habitu sanctæ conversationis benedicere deberet,' referring to the monastic life. She appears to have become not only a nun but an abbess, for her name occurs in the Durham *Liber Vitæ* among the queens and abbesses, p. 3. Our translator is thinking of the mediæval mantle and ring of vowed widowhood, on which see *Archæologia*, xl. 307; *Test. Ebor.* iii. 312, 340.⁵ See 'Herbert' in *Dict. Chr. Biogr.* Remains of his cell are still visible on 'St. Herbert's isle,' a tiny islet in the centre of Derwent Water.

A.D. 686.	In an Ile he duelt and lende°, his hermytage was a boune° þe bank, Whar þan° was a grete staunk°; Of derwent watir þare is þe hede. Þis haly man duelt in þat stede°. he come anes° in þe zere To cuthbert, halynes forto lere°. When it was tald him þat Cuthbert karlele þan was at, he hyed° and come to him in haste, To speke of þe halygaste. Fra° þai had spoken to gyder lang Of heuently wisdomes þaim among, Cuthbert says, herebert brothir, Vmby think° þe of me to spir° What thing þat þe lykys nowe ; For I þe tell', fra° I and þou Be anes partyd° fra þis place, We se° nouthir othir face Whils we er here leuand° ; þin endyng day is nere comand°. Fra þat herbert þis wordes harde his hert was sare, his mode° was marde°.	<i>lived and dwelt</i> 2980 <i>above</i> <i>then lake</i> <i>place</i> <i>once</i> 2985 <i>learn</i> <i>hasted</i> <i>after</i> <i>bethink ask</i> <i>after</i> <i>departed</i> <i>shall see</i> <i>living</i> <i>coming</i> 3000 <i>mind crushed</i>
and begs him to pray that they may go to heaven's bliss together. [p. 82.]	Doune to cuthbert fete he fell', With' sorow and teres he gan° to tell'° ; Of goddis behalue° ¹ he him besoght þat he him forsake nozt, Bot pray god for his pite° þat þai myght dye samen°, and be In blisse of heuen and come þider, For þai were goddis men to gyder. þou wate°, he sais, þat I haue leued As þou me bad, and gif I greued My god, as many ma° hase done, At þi bidyng I mend it sone. þe bischop for° herebert desire Prayde, and god him sone inspire, þat þe thing þat þai as° Of goddis grace graunted was ;	<i>began speak</i> <i>behalf</i> 3005 <i>pity</i> <i>together</i> <i>knowest</i> <i>more</i> <i>because of</i> 3015 <i>asked</i>
Cuthbert was in- spired to know it would so happen,		3010

¹ 'For God's sake.'

A.D. 686.	Ryse vp, brothir myne, he says, Be glad and blithe of° all' ways,	<i>in</i>	3020
	God hase graunt vs, at our wille, þe thing þat we prayde for him tille°.	<i>unto him</i>	
and they departed at the same time.	As cuthbert prophet° it fell' in dede°:¹	<i>prophesied indeed</i>	
	Fra heyn° þair saules to gyder 3ede°;	<i>hence went</i>	3025
	Aungels to heuen bliss þaim bare, Whare neuer sal be sorow no care°.	<i>nor grief</i>	
	Bot herebert, before he dyed, In lang seknes his dede alyed°;	<i>death allayed²</i>	
	þat was ordaynd of goddis gudnes, On hap for° his desert° was les,³	<i>because merit</i>	3030
	þarfore, on hap, god walde þat lange seknes herbert suld halde, Of gude meryte to make þaim euen, Euer to be in bliss of heuen.		

Bede, xxix.; Vit. Anon. iv. 8. Earl Heunna's wife cured. Brev. Ebor. 6, and R. Holy water.	P <i>is chapter twenty and nyn, It is teld of medecyn, how an Erllys wyfe he made hale, þat was bunden° in bitter bale, With' haly water his preste⁴ Bad strenkill° on þe womans breste.</i>	<i>bound</i> <i>he bade sprinkle</i>	3035 3040
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Confirma- tion.	It fell' anes, in a terme he went childre to conferme, he come⁵ an Erlis toune,⁶ his wyfe lay seke, to dy boune°.	<i>ready</i>	
[p. 83.]	þe Erle of his comyng wist°, he mett him, and god thanked and blist þat he sent him slike° a gest;	<i>knew</i> <i>such</i>	3045
	him to herbery° he was prest°.	<i>lodge ready</i>	
Custom of guests washing.	When he was weschin fote and hande, As þat time custome was in lande, he satt doune opon þe dese°;	<i>dais</i>	3050
	þe Erle teld him, with' ouden lese°⁷,	<i>leasing</i>	

¹ Perhaps 'in death'; see l. 2967 n.

² *I.e.* qualified, toned down.

³ *I.e.* than Cuthbert's; see Bedo.

⁴ 'Beta nomine' (*Vit. Anon.*).

⁵ Supply 'to.'

⁶ The name of the 'earl' was Heunna, he was a *comes* of King Aldfrith, and he dwelt in the region called Henitis. (*Vit. Anon.*)

⁷ Cf. lines 2324, 4610, 4962.

A.D. 686.	Of þe sekeneſ of his wyfe, how ſho had nere loſt hir lyfe. he prayde him he walde halow water, And ſtrenkill ^o it upon hir.	<i>sprinkle</i>	3055
	I trow ſho ſall' couer ^o ſone, Or dy and ga to bliſſ abouen.	<i>recover</i>	
Hallowing the water.	þe biſchope halowed watir in hy ^o , ¹ he had hiſ preſte ² ſtode him by Take it and opon hir caſt. Sho was nere at hir lyfe laſt. þe preſte did aſ he him bede ^o , haly watir on hir he ſchede ^o , Into hir mouth' he hellid ^o a ſope ^o , Forto heele hir waſ hiſ hope. þe woman wiſt neuer what þai did ; here ^o þe meruaile þat betid.	<i>haſte</i>	3060
	þe water touchid hir, ſho aſ tite ^o Waſ hale and in gude plite. Sho bliſſed god with' gude entent ^o , þat ſlike geſtiſ ^o til hir had ſent, Be whilk ſho waſ ſo ſone heled, hir wittiſ, hir ſtrenth', forto welde ^o . With outen taryng ſho raſe vp, And ſerued þe biſchop of hiſ cupp.	<i>bade</i> <i>ſhed, ſprinkled</i> <i>poured ſup</i>	3065
The water touched her, and ſhe at once recovered.	þuſ did ſaint petir wyfe moder, When criſte had helyd hir of þe feuer, Sho raſe vp and ſerued him, hale bathe in lyth ^o and lym.	<i>hear</i> <i>at once</i>	3070
		<i>will</i> <i>guſtſ</i>	
		<i>uſe</i>	3075
Matt. viii. 14, 15.		<i>joint</i>	3080
Bede, xxx.; Vit. Anon. iv. 4. Nun cured of head- ache by anoointing. Brev. [p. 84.] Ebor. 6, and R.	I n þiſ chapiter thriſe ten, Loke wele and 3e may ken ^o howe a ſeke woman he enoynt With' oyle, and made hir in gude poynt ^o 3. in good condition A preſte waſ called Edelwald ⁴ , Cuthbert ſeruand ^o , to bede talde ^o ;	<i>know</i> <i>miniſter told it</i>	3085

¹ Here, as above, l. 2779, Cuthbert blesses the water for the occasion, and it is given to the sick person to drink, as well as sprinkled.

² Supply 'that.'

³ Fr. *en bon point*. Cf. Chaucer, *Prol.* 200:

'He was a lord ful fat and in good point.'

⁴ Ediluald; he became bishop of Lindisfarne in 724. See *Eccl. Hist.* v. 12; *Acta SS.* Feb. ii. 604. [S.]

A.D. 686.	he was a man of grete lose ^o , Aftir abbot of Mailrose.	<i>fame</i>	
	he talde how cuthbert to preche gun wende ^o , And in a certayne strete ¹ he lende ^o , Whare mony nonnes duelt to gyder.	<i>did go</i> <i>stayed</i>	3090
	he gaf þaim leue to come þider; Fra þaire awen place þai were fledd, Of enmys ² were þai sare a dredd ^o .	<i>in dread</i>	
	Ane was Edelwald sybb ^o , Sho was bathe seke in bane ^o and rybb, Thurgh' all' a 3ere in hede and syde.	<i>kinswoman</i> <i>bone</i>	3095
No medi- cus could help.	þare was na leche ^o couthe helpe þat tide. þa ^o þat come with' cuthbert þare Talde him of þat woman fare ^o ; þai prayde him of som medecyne. Cuthbert had pite ^o of hir pyne ^o , he hir enoynt with' oyle blest. Fra þat houre hir sorow lest ^o , Sho was broght oute of hir bale, And with' in a while all' hale.	<i>physician</i> <i>those</i> <i>condition</i> <i>pity</i> <i>pain</i> <i>lessened</i>	3100 3105

Bede,
xxxi.; not
in *Vit.*
Anon.
Hildmer
cured by
hallowed
bread.
Brev.
Ebor. R.

	I t is tald in þis steed ^o how he heelid an ^o thurgh' haly breed.	<i>Cam xxxj.</i> <i>place</i> <i>one</i>	
	þare was a man þat hight ^o hyldemere, To kyng Egfride he was dere. In þe chapiter fyftende, It was before of him mende ^o , how þat cuthbert heelid his wyfe, þat was in peril of hir lyfe. Hyldemer him self fell' seke, þe deed ^o was him in poynt to cleke ^o ; To comforth' him come many, On his bed syde þat satt him by. Ane of þaim saide, here I haue Haly brede cuthbert me gaue;	<i>was called</i> <i>mentioned</i> <i>death</i> <i>snatch</i>	3110 3115 3120

¹ Bedesfeld. (*Vit. Anon.*)

² Perhaps the Picts, who had so lately slain the king; see above, 2830, 2962.

A.D. 686.	Taste of it in faithe, I trowe þat it sall' sone helpe 3owe. þai were all' men lewed ^o ,	<i>laymen</i>	
[p. 85.]	Bot religiouse and wele thewed ^o ; þai saide all' ane ¹ , leste and maste ^o , It walde helpe of þat brede to taste. þai fild a cup of watir thyn ^o , And of þat brede moled ^o in. þare of dranke þe seke man, And fra ^o he had dronken þan, All' his sekenes went away, Inwarde and outewarde, þat ilk ^o day. All' þat herde and sow ^o of þis Cuthbert halynes þai bliss, And þe faithe of þas ^o gude men þat had slyke trayst ^o in cuthbert þen.	<i>mannered</i> <i>greatest</i> <i>clear</i> <i>crumbled</i> <i>after</i> <i>same</i> <i>saw</i> <i>those</i> <i>trust</i>	3125 3130 3135
Bede, xxxii.; Vit. Anon. iv. 5. ² Dying youth restored. Brev. Sar. 6; Ebor. R.; Aberd. 4.	P <i>is chapiter twa and thritty,</i> <i>How a 3ong man in poynt to dy</i> <i>Was broght to him upon his way,</i> <i>He him helyd with' outen delay.</i>	<i>Cam xxxij.</i>	3140
Tents of boughs.	On a tyme aboute went he Goddis folk and þair faut ³ to se. He come in to þe mountayns, And in to þe felde place denyaynes ⁴ , Whare many vilage nere stand; Folk nedid þe blissyng of his hand. In þa ^o hilles was nane hostry ^o , Him and his to herbery ^o . þai made þan tentis in þe strete, With' bowes ^o to kepe þaim fra wete.	<i>those</i> <i>hostelry</i> <i>lodge</i> <i>boughs</i>	3145 3150

¹ All one, *i.e.* all together, or all with one consent.

² The anonymous writer gives this miracle on the authority of many trustworthy men who were present, one of whom was Henna, and he says the holy bishop was going from Hexham to Vel, which the Bollandists identify with Wall, near the Roman Wall. The house was in a place called Alise.

³ So apparently, as if faut = faud = fold, answering to Bede's *ovilia*, unless it be faut = need.

⁴ The Latin of this obscure place is: 'devenit in montana et agrestia loca.' The last word may be read 'deuyaynes,' but in any case there is some hopeless corruption.

A.D. 686.	Many pepil come thider,			
Preaching and sacra- ments.	þe bischop prechid twa dayes to gyder, And mynisterd sacraments as it nede. He taght þe pepil wele þair crede; þar come wymen, and þider ledd°	<i>brought</i>		3155
A young man is brought on a bed;	A 3onge man seke, liggand in bedd, þai layde him be þe wode syde, And prayde þe bischop, in þat tide, þat he walde his blissyng geue To þat 3onge man forto cheue°.	<i>do well</i>		3160
[p. 86.]	Before þe bischope þai him laide, he saw how þe sekenes him braide°.	<i>crushed</i>		
Cuthbert prays and blesses him, and he recovers after <i>medici</i> have failed.	He bad þaim wende o syde° away, And knelyd doune for him to pray. Fra° he blist þe 3onge man, His sekenes went away þan, þat leches before heel ne moght With' na medecyne þat þai broght. He rase vp and ete and dranke, Entierly° his god he thanke.	<i>aside</i>	<i>from the time that</i>	3165
	To þa women ¹ before him bare° On his fete he agayne fare°, To þair Innes° þai went samen°, Playand þaim° with' ioy and gamen°.	<i>heartily</i> <i>carried</i> <i>walked back</i> <i>homes together</i> <i>amusing themselves</i>		3170 sport
Bede, xxxiii.; <i>Vit. Anon.</i> iv. 6. ² Dying child restored. <i>Brev.</i> <i>Ebor. R.</i>	<i>In þis chapter thritty and thre,</i> <i>Wha sa will' rede he may se</i> <i>How a childe þat was dyand,</i> <i>In þe pestilence, he made leuand.</i> ³	<i>living</i>		3175
Cuthbert visits plague- stricken towns.	A sodayn pestilence anes fell', þat many man to deed° qwell°, Sua þat some tounes wex nere tome, ⁴ In þe whilk woned many gome°.	<i>death</i>	<i>killed</i>	3180
		<i>dwelt many a man</i>		

¹ Supply 'who.'

² On the authority of the presbyter Tidi, who said it took place at a village called Medilpong, and that he was the priest who told Cuthbert of the case.

³ 'To thys chyld god grauntyd lyfe
through hys prayers — to —s wyffe.'

Carlisle; see p. 31, n. 2.

⁴ 'So that some towns became nearly empty.'

A.D. 686.

þan saint cuthbert busked° him eft°, *prepared afterwards*
 To vysite þe remanent þat wer left,
 To comforth' þaim with' preching, 3185
 And to help þaim in othir thing.

he come in to a litil strete,¹
 All' þat were þare with' helpe he bete°, *relieved*
 þan he asked his preste
 Gyf° he wist þare any neste°² *neighbour* 3190

þat of his comforth' or help had nede,
 Or any othir þat he moght spede°. *help*
 þe preste lokyd°, he was warr° *looked round aware*
 Of a woman was standand o farr°;
afar

A son of hers before dyed,
 And hir³ brethir to deed hyed°. *was hastening* 3195

þe woman for grete sorow wepyd,
 þe terys oure° hir face drepyd°. *over trickled*
 þe preste saide, se 3on woman, syre,
 It is almose° to help hir. *charity* 3200

The priest
Tidi tells
him of a
woman
whose

[p. 87.]

child is
stricken;
he kisses
the child,

þan he come and blist þe childe,
 He kist him and saide þis wordes mylde :
 Woman, drede nozt ne be nozt heuy°, *sad*
 þi childe sall' leue and nozt now dy,
 No na man of þi househalde 3205

and it
recovers.

In þis pestilence, be þou balde°. *bold, confident*
 As cuthbert prophete° it befall', *prophesied*
 þe woman and hir menze° all' *household*
 Leued aftir many zere,
 þat witnes° þat is writen here. *witnessed* 3210

Bede,
xxxiv.;
Vit. Anon.
iv. 10.

How
Cuthbert
saw the
soul of a
man go
up to
heaven as
he fell
from a
tree.

It is told in þis space *Ca^m xxxiiiij.*
 How a man dyed in a case°; *an accident*
 he fell' oute of a hy tre,
 His saule borne to heuen saw he.⁴

When þe bischope vndirstande 3215
 þat his deed° day come nere hande, *death*

¹ Bede says 'in viculum quendam,' by which he probably means a village. 'In quodam vico qui dicitur Medilpong' . . . 'in villa hac' (Vit. Anon.).

² 'Lufa þinne nehstan swa swa þe sylfne.'—Matt. xix. 18.

³ Read 'his.'

⁴ In like manner he had seen the soul of St. Aidan go up at the moment of passing. See above, p. 37

A.D. 686.	þat he suld fra þis werlde wende To be in blisse with' outen ende, He thoght to farne to wende agayne To serue god in lyf solayne°, To faste, to wake°, and to pray, And so to byde his endyng day.	<i>solitary</i> <i>watch</i>	3220
A bishop's visitation.	Bot first he ordayned him in all' wyse To visite all' his diocise, To conferme° þaim þat had nede	<i>strengthen</i>	3225
Preaching.	In° preching, ¹ and þan to farne to spede. Whils he was deand° his office,	<i>by</i> <i>doing</i>	
Goes to Ælfræd to converse with her, and hallow a church.	Elfræd ² abbas, þat woman wyse, Prayde him to come to hir mynster, ³ For to se it and speke with' hir, And forto halow þare a kirke ; To do hir prayer he was noȝt yrk°.	<i>loth</i>	3230
Suddenly agitated at table.	Cuthbert sodanly left° to ete ; his colour chaunged, his handes whaked°, his knyfe oute of his hande shaken ; ⁴	<i>ceased</i> <i>quaked</i>	3235
The priest thinks Cuthbert sees some ghostly thing.	þe preste ⁵ saw him slyke chere° make, To þe abbas priuely he spake, And prayde hir of him to sper° What thing he saw þat chaunged his chere ;	<i>such demeanour</i> <i>ask</i>	3240
[p. 88.]	I wate°, he says, be his doying, þat he sees some gastely° thing, When his handes tremyls and whakes°, And his knyf fra his hande shakes.	<i>know</i> <i>ghostlike</i> <i>quake</i>	
The abbes asks what is amiss,	þe abbas to þe bischop says, Gud sir, say° me be all' ways° What gastely thing nowe ȝe se ? With' oute cause it may noȝt be þat ȝe tremyl and whake sa° ; Als° ȝour knyfe fell' ȝow fra.	<i>tell</i> <i>means</i> <i>so</i> <i>also</i>	3245 3250
and Cuthbert fences, ⁶	Cuthbert ansuerd feynandy :		

¹ 'Cunctos necessario exhortationis verbo confirmare' (Bede). There is no reference here to the rite of confirmation.

² See chapters xxiii. and xxiv.

³ At Osingadum (*Vit. Anon.*).

⁴ Compare lines 2849-2856 for similar agitation at Carlisle.

⁵ Supply 'who.'

⁶ As at Coquet Isle, l. 2637 etc., and again l. 3260.

A.D. 686.	Whethir all' day ete may I? Me buse° som tyme rest.	<i>it behoves</i>	
but as she urges, he tells his vision.	Ʒit to aske him sho was prest° What he saw; he ansuerd þan : þe saule I sawe of a gude man Haly aungels bere to blisse.	<i>ready</i>	3255
More question- ing and fencing.	Sho asked his name, and what he is. Of þi mynster, he says, he was, And þe name þat þou me as°, To morne°, when I am at þe messe°, þi self sal tell' me expresse. Sho sent to hir principale stede° To wete° gif any þare were dede ; þe messenger fande all' in wharte°. Bot on þe morne, when he reuert°, Of men berand° he was warr	<i>asket</i> <i>to-morrow</i> <i>mass</i>	3260
Hadu- uald's body brought home,	A dede body in a karr. He asked what it was and when ; Gude adwald Ʒour hirde, saies þe men ; Oute of a he° tre he fell', And dyed þus ; Ʒe þe abbas tell'. To tell' þe abbas he him hyed°, þe mannes name, and how he dyed. Fra° sho wist, vn to þe bischop Sho teld þe tale fra taylor to topp, And prays ¹ in his seruice ² haue mynde Of adwald, hir hirde gude and kynde. Bi þir° dedes men knew þat cuthbert was a prophete trew.	<i>place, station</i> <i>know</i> <i>health</i> <i>returned</i> <i>bearing</i>	3265
and his soul re- membered in the mass. [p. 89.]		<i>as soon as</i>	3275
		<i>high</i>	3270
		<i>hastened</i>	
		<i>these</i>	3280

Bede,
xxxv.; not
in *Vit.*
Anon. nor
in *Vit.*
*Met.*⁵
He makes
water taste
like wine.
Brev.
Ebor. Ant.
South
Shields?

I is here talde in a lyne
How he tast it° of watir wyne.

Cam xxv.

tastit, tasted?

Fra° he had visite diuers place, To an nonry he takes his trace°, þe whilk was þat tyme couthe°, And stode noƷt farr fra tynemouth'. ⁴	<i>after</i> <i>steps</i> <i>known</i>	3285
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¹ Supply 'him.'

² The mass *in dedicatione*. Bede says he was dedicating the church; see l. 3231.

³ The subject is only referred to, with others, in *Vit. Metr.* xxviii.

⁴ Cf. ll. 1125-30.

A.D. 686.

A nobil woman was abbas,
 Verca¹ hir name þare was ;
 Cuthbert with' wirschip^o scho recett^o, *honour received*
 And was fayne sho moght him gett. 3290
 On a day, eftir þe none,
 Fra þat slepyng time² was done,
 þe bischope asked anes^o a drynk. *once*
 þai asked him whethir him better think^o *it seemed better to him*
 With' wyne or ale him to glade^o. *gladden* 3295
 Bryng him welle water, he þaim bade ;
 þai broght him water, he it blist,
 He tasted þar of as him list^o. *it pleased him*
 When he had taste it, a preste it toke,
 And gaf it a seruand, þar on to loke. 3300
 He asked, may I drynk a sope^o *sup*
 Of þat þat dranke þe bischope ?
 þe preste saide, 3a^o, wele þe aught³. *yea*
 þan þe seruand drank a draght,
 Him it sauourd like wyne gude ; 3305
 He gaue an othir þat by him stode,
 He dranke als wa, þe same him thoght.
 þai wer bothe in meruayle broght ;
 Aftir openly þa witt moste⁴
 þat euer þai dranke it was wyne best.⁵ 3310
 Ane of þaim at monk wermouth lyes,
 To bede he told þis tale oft sithes^o. *times*

A.D. 687.
 Bede,
 xxxvi.;
 Vit. Anon.
 iv. 11.
 Disobedi-
 ent bre-
 thren
 storm-
 bound.
 Brev. Sar.
 7; Ebor.
 Ant.;
 [p. 90.]

Here may 3e se, and 3e take tent^o, *heed* *Ca^m xxxvj.*
 How his brethir inobedient,
 þai were be slike^o tempest lett^o, *by such* *hindered* 3315
 þai myght nozt to þair mynster gett.
 Fra cuthbert his diocise had sene,
 And in his bischoperyk twa 3ere⁶ bene,
 He wist his lyfe suld nozt endure ;
 He left all' his bischope cure^o, *cure (of souls)* 3320

¹ See l. 3445.

² On the *meridiana*, or monastic midday sleep, see Ducange, s. v.

³ It ought (to be) well to thee.

⁴ Probably a miscopying of 'wittneste,' witnessed.

⁵ It was the best wine that they ever drank.

⁶ From his nomination, not his consecration. See Pagi, *ad an.* 687,

A.D. 687.	And to farne he went agayne ;		
<i>Aberd.</i> 5 ;	To leue þe werld he was full' fayne°.	<i>glad</i>	
<i>Exon.</i> 9 ;	His brethir come to him vmstonte°,	<i>sometimes</i>	
<i>Rom.</i> 5.	To visit him, as þai were wonte.		
Cuthbert again retires to Farne.	He come fra his mansioun,		3325
Brethren visit him.	And to speke with' þaim he was boune°.	<i>ready</i>	
	A myracle of him nowe here°,	<i>hear</i>	
	In þe whilk þat men may lere°	<i>learn</i>	
	Sayntes biddings forto do,		
	þof all' þare seme na resoun to.	<i>although</i>	3330
	On a day þare come som,		
	Oute of his oratory to þaim he come,		
	And spak with' þaim all' þair will'.		
	At þe last he saide þaim till'°,	<i>to them</i>	
	It is time þat we wende°	<i>go</i>	3335
	To my mansioun, þar to lende°,	<i>stay</i>	
	And 3e purpose to wende hame ;		
He bids them cook and eat a goose.	Bot takis° mete first on goddis name.	<i>take ye</i>	
	3one gose ¹ þat hinges° on 3one wall',	<i>hangs</i>	
	'Takes it and fede 3ow þare with' all',		3340
	And þan aftir, my dere frendes,		
	To 3our mynster on goddis name wendis°.	<i>go ye</i>	
	He þaim blissed and for þaim prayed,		
	þan to his house he him arayed ² .		
But they eat their own meat and touch not the goose. There comes a tempest ;	þai ete mete þat þai with' þaim broght,		3345
	þe forsaide gose þai touched no3t.		
	When þai etyn° and to slepe 3ode°,	<i>ate went</i>	
	þare fell' a tempest on þe flode,		
	þat seuen dayes þe schip rade°	<i>rode</i>	
	In þe hauen, and þai abade.		3350
	þe synn of þair vnbuxomnes°	<i>disobedience</i>	
	Had nouthir in mynde mare ne less ;		
	þai come eft ³ and with' cuthbert spak,		
they complain,	And pleynd° þat þai wer in þat clak° ⁴ .	<i>complained hurt, injury</i>	
	He bade þaim haue gude sufferance,		3355
	And thank þair god of þat chaunce.		
	At þe last, on þe seuent day,		

¹ A boiled goose, previously salted and dried, is still not an unknown *pièce de résistance* in the north of England.

² 'Array' is much like 'dight.' Cf. Rob. of Brunne, *Chron.* l. 2499 : 'He dighte hym . . . forþ into fraunce.'

³ Read 'oft,' *sedulo*.

⁴ An old and rare word ; see *N.E.D.*, 'Olake.'

A.D. 687.
[p. 91.]

He come to þe house whare þai lay,
With' mylde worde þaim to please,
And þaim to comforth' in disees°.

trouble 3360

He saw þe gose vn etyn was,
He blamed þaim of þair trespase,
And saide, whi haue 3e forgetyn?
3on gose I bad 3ow is no3t etyn.

and
Cuthbert
reminds
them of
the un-
eaten
goose.

Sen° 3e did¹ at° I bade,
What wondir þof 3e be þus stade°?
I bid 3ow þat 3e take it 3it°;
When it is sothin° etys° it.

since that which 3365

bested

yet

seethed, boiled eat ye

They cook
it as he had
bid them
do, and the
tempest
ceases.

In haste his comandement þai did;
Here° a meruaile þat betid°.

hear happened 3370

When þe caldroun began to well'°,
þe tempest sest° þat was so fell'°.

bubble

ceased fierce

When þai had etyn þai went to schip,
þai come hame in a while whip².

Effect
of the
miracle.

þai wer glad and somewhat shamed,
þaim self of rebelnes° þai blamed.

rebelliousness 3375

þaim shamed of þair vnbowsomnes°,
And of þair wittes þe dulnes,

disobedience

þat when þai were slike° tempest in,
þai knew no3t it was for þair synn.

such

3380

þai were glad to vndirstande
þat god sa loued his seruande,
þat he walde, be° his elements,
Sa ponysche his inobedients.

by

þare god slike grace he þaim send,

3385

Be slike° a myracle þair mysse° to mend.

by such fault

Cynimund
a witness.

A worthi monke, was calde Cynimundus,
Telde saint bede þat it was þus.

Bede,
xxxvii.;
not in
Vit. Anon.
Tempta-
tions in
sickness,
and charge
concerning
burial.

Pis chapter it schewes expresse

Ca^m xxxvij

What fandynge° he tholed° in seknes, trial endured 3390

And what, before his passyng,

He bad do of his byryng.

Done solempnite of pace,³

To farne agayne he takes his trace°.

steps

¹ Insert 'no3t.'

² Probably 'whip while,' short time. See Halliwell, 'Whipswile.'

³ Properly Easter, but here means 'Yule.'

A.D. 687. [p. 92.]	When he in to þe schipp 3ode°, Mony monkes by him stode. þare was an alde monke ¹ of grete renoun, Was ryght seke in þe menysoun°. <i>diarrhæa</i> Of þe bischope þis monke frayne° <i>asked</i>	<i>went</i>	3395
<i>Brev.</i> <i>Sar.</i> 7; <i>Exon.</i> 9; <i>Aberd.</i> 6.	When he suld come to þaim agayne. Cuthbert ansuerd myldely, When 3e bring hider my body. When he had rest nere moneths twa In farne contemptatyue, þe werld fra, In grete sekenes þare he fell'; <i>3405</i> how he dyed saint bede tell', Be° þe witnes of herefride, <i>by</i> Was abbot of eland þat tyde. Thre wekys in sekenes he was stade°; <i>bested</i>		3100
Feb. 27, 687. Mar. 20, 687.	On a wedensday he fell' seke, And on a wedensday he dyed eke°. <i>also</i> Apon þe morne fra° he seke lay, <i>after</i>		3410
Herefrid comes.	Herefride come to him þat day. Thre dayes before, he had bene þare To haue his blissing and his lare°. <i>teaching</i> He maðe a signe to speke him to, Cuthbert wyndow he vndo. þe abbot salust° ² him on hyght°, <i>saluted aloud</i> he ansuerd no3t, bot sare syght°. <i>sighed</i>		3415
	he asked him what he ayled, Gif sekenes þat nyght him assayled. he saide, 3a°, þis nyght I was <i>yea</i> Seke, bot 3it sall' I no3t pas°. ³ <i>die-</i> Herefryde wende° þat he had ment° <i>thought spoken</i>		3425
	Of alde sekenes þat god him sent Ilk° othir day, for he was wont <i>every</i> heu° and seke to be a stont°. <i>sad while</i>		
	Of his new sekenes wist he no3t, þe whilk eftir to dede° him bro3t. <i>death</i> he spyrd° at him þat time na mare, <i>enquired</i>		3430

¹ Walhstod, *infra*, l. 3546.

² As if with the exclamation *Salus!* the common word for *salute*. Cf l. 5922.

³ 'Bot 3it,' etc., not in Bede.

A.D. 687.
[p. 93.]

Bot asked his blissing þen° to fare°.

thence go

In my blissing, he saide, 3e wende°

journey

To 3our mynstir safe to lende°.

arrive

Fra þat° god my saule will' haue,

as soon as

3435

Takes° my body and it 3e graue°.

take ye bury

Cuthbert
asks to be
buried in
his cell,

In þis mansioun I think to lye,

here besyde myne oratory.

in a 'sarco-
phagus,'
the gift
of Abbot
Cudda,

þar ligges a kist¹ on þe north' syde,

earth

3440

hyd with' erde°, is lange and wyde;

Abbot cudda² gaf me it.

In to þat my body flitt°.

remove, put

wound in
a sheet,
the gift of
Abness
Verca.

Also 3e sall' my body wynde

In clene sendale³ 3e sall' þare fynde.

Abbas verca⁴ me it geue;

3445

I will' no3t vse it whill' I leue;

I kepid it for hir luf maste°;

greatest

þar in my body sal be braste°.

wrapped

When þat he þir° wordes had saide,

these

Herefryde him hertly prayed

3450

Som of his brethir to him to take,

þare in his seruice forto wake°,

watch

Him to kepe° in case he dyed,

take care of

For it semed þar to he hyed°.

hastened

Herefrid
prays him
to have
brethren
to nurse
him, but
he will
not.

Bot seruand haue 3it walde he nane,

3455

Bot all' gates° leue þare him allane.

in any case

Herefride spired° him when he will'

asked

þat þai come agayne him till'°.

to him

he saide, god sall' shew to 3ow

When 3e sall' come agayne, I trow.

3460

As he þaim bade þai went þeyn°,

thence

To him þai come agayne seyn°.

afterwards

They pray
for him in
the
convent.

Herefride þe couent to gyder calde,

And prayed þaim all' þat þai walde

Pray for him with' deuocioun,

3465

For he was nere to dy boun°,

ready

¹ 'Sarcophagus' (Bede). A common word for a stone coffin.

² Cudda occurs among the *Nomina Abbatum* in the *Liber Vitæ*.

³ Bede says 'in sindone.' In the Vulgate, *sindon* represents the Greek *σινδών*, 'fine linen,' in the accounts of the entombment of our Lord. But the mediæval 'sendale' or 'cendal' is a silken material. See Rock's *Textile Fabrics* (1876), p. 27.

⁴ Abbess of South Shields? l. 3288.

A.D. 687.	As he had of his wordes lered°	<i>learned</i>	
	He suld sone be layde in erde°.	<i>earth</i>	
	Herefride gretely couet°	<i>desired</i>	
[p. 94.]	To wende° agayne, bot he was lett°	<i>go prevented</i>	3470
	Be tempest þat fyue days last;		
	þarfore þai bade whils° it was past.	<i>waited until</i>	
	It was all' goddis ordenaunce,		
	As of þe endyng° proued þe chaunce°.	<i>issue event</i>	
	For god all' myghty walde þat he		3475
	Suld sa lange all' ane be,		
	Sorow in flesch' to suffir,		
	And of þe fendis fandyng° a birr°,	<i>tempting attack</i>	
	him to chasty° and to scourge,	<i>chasten</i>	
	Of all' werldly fylth' to pourge;		3480
	Als° to schew þat fandyng	<i>also</i>	
	May do agayn faithe na thing.		
	When þe tempest was all' done,		
	Vnto farne þai hyed° þaim sone;	<i>hastened</i>	
Some brethren visit him again.	Oute of his mansioun þai him fand°,	<i>found</i>	3485
	In his gest house sittand.		
	Som of his brethir, for grete nede,		
	Agayn to west land zede°;	<i>went</i>	
	Herefride all' an° with' him left°,	<i>alone remained</i>	
Herefrid stays, and nurses him,	Was bysy him to serue eft°.	<i>afterwards</i>	3490
	he hett° water and wescht his fete,	<i>heated</i>	
	þe bolnyng° of a boche° to bete°.	<i>swelling tumour relieve</i>	
	On his face ¹ was a boche beeled°,	<i>suppurated</i>	
	Ware° oute ran, ² nede to be heeled.	<i>matter</i>	
	Also wyne he chaufed°,	<i>warmed</i>	3495
	þar of to taste he him bed°.	<i>asked</i>	
	In his face he saw takyn°	<i>token</i>	
	Grete hungir and sekenes he was in.		
	Fra° herefride had his fete waschyd,	<i>after</i>	
	And on þis wyse him refreschyd,		3500
	To his bed he him gatt,		
	And doune besyde him þan he satt.		
and gets him to bed.	Sir bischope, he sais, I se wele		
	þat grete sekenes now ze fele,		
	And so haue ze done in heued° and bak	<i>head</i>	3505

¹ So in MS. ; should be *fote*, for foot.

² Supply 'þat.'

A.D. 687.	Sen° þe time I with' 3ow spak ;	<i>since</i>	
	þar fore gretely I meruaile		
	3e lett oure seruys to 3ow faile.		
[p. 95.]	Cuthbert ansuerd þan and saide,		
	God for me þus hase puruayde° ;	<i>provided</i>	3510
Cuthbert tells his experience.	Of mannes help he me ese°,	<i>deprived</i>	
	þat I myght suffre som disees°.	<i>discomfort</i>	
	Sen þe time 3e fra me fare°,	<i>went</i>	
	My sekenes wex° ay mare and mare ;	<i>increased</i>	
	Fyue dayes and nyghts haue I rest		3515
	In þis house, me thoght it best.		
	Herefride saide, sir, me think		
	3e had nouthir mete no drink.		
	þen oute of his bedd noke°	<i>corner</i>	
	Fyue vnyons þeyn° he toke.	<i>thence</i>	3520
	þir°, he saide, has bene my mete,	<i>these</i>	
	þir fyue dayes, when me list etc.		
	When my mouthe was dry for thrist, ¹		
	I ete of þir whill' me list.		
Has eaten scarcely half an onion.	Vn ethes° þe half of ane	<i>scarcely</i>	3525
	All' þat fyue dayes had he tane°.	<i>taken</i>	
	Also to herefride he mene°	<i>mentioned</i>	
	þat all' þe time þat he had bene		
	In farne, slike fandyng he no3t felde°	<i>felt</i>	
	As in þa° fyue dayes him held',	<i>those</i>	3530
	Be þe whilk his aduersarys		
	had disesid° him in many wys.	<i>troubled</i>	
	þe abbot durst no3t enquere		
	Of his temptacions, what þai were,		
	Bot he him prayed besyly°	<i>busily</i>	3535
	To take seruands to be him by.		
	he graunte parto and take twa ;		
	A preste hyght bede ² was ane of þa°.	<i>those</i>	
	þis preste was wonte to serue him,		
	And wist what giftes he gaf or nym° ;	<i>took</i>	3540
	þarfore hir ³ presence he desyre		
	þat he suld fully requyre°	<i>inquire</i>	

¹ It is well known to travellers in hot countries, and probably to others, that raw onions have a remarkable effect in allaying thirst.

² See end of note on line 979.

³ So in MS., as also in l. 3546.

A.D. 687.	Of giftes þat he has tane ^o before,	<i>taken</i>	
	And als ^o gude gyftes agayne restore.	<i>as</i>	
and another (named Walhstod). [p. 96.]	To his seruys he toke an othir,		3545
	þat I rehersid be fore hir ¹ brothir,		
	þat, as bede tellis in his bokes,		
	he was lange seke in þe flokes ^{o2} ;	<i>flux</i>	
	þare couthe na leche ^o wele him cure.	<i>physician</i>	
	he was a gude man and a sure,		3550
	he witnest of his wordis last,		
	And what wyse fra lyfe he past.		
Herefrid returns to the con- uent,	Herefride went to his couent,		
	And teld to þaim cuthbert entent ^o ,	<i>will</i>	
	how he couet ^o his body	<i>desired</i>	3555
	In his place at farne to ly.		
	Me think, he saies, it wer mare ryght,		
	Gif we of him gett myght,		
	þat he be grauen ^o here with' vs.	<i>buried</i>	
	þai saide, it lykys vs it be þus.		3560
	þe abbot to þe bischope gas ^o ,	<i>goes</i>	
	And saide, sir, in wille þou hase		
	To haue here þin entierment ^o ;	<i>interment</i>	
	We dar no3t breke þi comandment,		
	Bot of þi grace we thyg ^o	<i>beg</i>	3565
	To vouche safe with' vs to ligg ^o .	<i>lie</i>	
	Cuthbert ansuerd and to þaim saide,		
	It was my wille here to be laide,		
	For with' myn enmys here haue I streuen,		
	Aftir þe grace god hase me geuen,		3570
	And here my life I hope to ende,		
	And aftir þat to blisse ascende.		
	I halde to 3ow mare profitable,		
	þat my body here be stable ^o ;	<i>established</i>	
	For shrewes ^o þan on happ sall' suyt ^o	<i>bad men</i>	<i>seek</i> 3575
	To my body for refuyt ^{o3} ,	<i>refuge</i>	
	And 3ow sall' nede trauel ^o to haue	<i>work</i>	
	Help for þaim at ^o lordes to craue.	<i>of</i>	
	For how þat euer I haue leued,		

¹ So in MS. for *his*. The construction is inverted: his brother þat I, etc.

² 'Ventris fluxus' (Bede). See l. 3398.

³ This prediction was remarkably verified in the famous *Sanctuarium Dunelmense*.

A.D. 687.	<p>3it þe fame of me is cleued°; Þar fore me think now best rede°, My body bide still' in this stede°. Þai saide, þat trauaile° es vs lefe°, It sall' no3t do na grete grefe; We pray 3ow all', for goddis sake, Þat our prayer to effect take.</p>	<p><i>continued</i> <i>counsel</i> <i>place</i> <i>work dear</i></p>	<p>3580</p>
[p. 97.] but at last consents,	<p>At þe last avysed° þan Spak to þaim þe goddis man : Gif 3e wille my purpose lett°, And my body to 3ow gett, It is best, I trow, þat 3e Within 3our kirke¹ byry me, So þat 3e my graue come till', And nane othir bot at your will'.</p>	<p><i>advisedly</i> <i>hinder</i></p>	<p>3585</p>
suggests that he be buried in the church, and they are thankful.	<p>Þai knelyd and thanked him of his grace°, And went hame to þair awen place. Aftir ward, him to vysite, Þai come oft tymes to his plyte°.</p>	<p><i>favour</i> <i>plight</i></p>	<p>3595</p>

Bede,
xxxviii.;
Vit. Anon.
iv. 12.
Walstod
cured of
his flux.

Here may 3e se, wha so lykkes,
 how he heled of þe flokess°
 his brothir þe whilk asked he
 To him seke seruand to be.

Cam xxxviiiij
diarrhœa 3600

his sekeneſ ay þe langer growe°, þat his dede day com nere he sowe°. he bad his seruands ² were him by Bere him to his oratory.	<p><i>increased</i> <i>saw</i></p>	<p>3605</p>
he was so febill' he myght no3t ga, Bot° he wer borne betwene twa. It was of þat day þe time, Twa houres past oure° þe pryme, ³ þe abbot, the monkes with' him fure°, Whils° þai come to his dure°. When þat þai had led him þider, þai him besoght all' to gyder,	<p><i>unless</i> <i>over ? hour ?</i> <i>went</i> <i>until door</i></p>	<p>3610</p>

Cuthbert
too feeble
to walk,
and has to
be carried.
9 A.M.

¹ A custom at this time by no means general. See Franzenius, *De funeribus rett. Christ.* iv. 11, § 2. [S.]

² Supply 'who.'

³ The hour of prime, or 6 A.M.; 'hora tertia' (9 A.M.), Bede.

A.D. 687.	þat ¹ walde suffir of þaim ane To byde with' him in his wane°. <i>dwelling</i>	3615
	Before many 3ere space, ² Nane bot he come in þat place. he beheld all' þat aboute stode, he saw þar his brothir gude,	3620
[p. 98.]	þe whilk þat had þe menysoun°. <i>diarrhæa</i> he called him to his mansioun ; Walstede, he sais, entir with' me, For my kepar sall' þou be.	
	þe monkes name was walstede, he was a man of wirschip° gude, <i>reverence</i> he was þare to oure° of none, <i>hour</i> he bad him call' þe abbot sone.	3625
	Sir abbot, he sais, haue do°, <i>have done ?</i> þe bischop biddes 3ow come him to ;	3630
Walhstod carries him, and at once recovers.	I tell' 3ow a wondir thing ; Sen I bischop in bring, And touched him, I am all' hale Of all' my sekenes and my bale°. <i>trouble</i>	
	It was þe grace of godhede þat it fell' þus, it is na drede°. <i>doubt</i>	3635
	For° he be fore many 3ere had made diuerse hale and fere°, <i>because</i> When he was hale in his body, <i>sound</i>	
	God walde þe same when he suld dy ; Also þat men myght knawe mare°, <i>the better</i>	3640
Similar healing by St. Augustine.	þat of body seke ware, ³ In his spirit he had full' myght Forto make men strange° and wight°. <i>strong active</i>	
	In helyng of þis seke man, þe doctour Austyn ⁴ he folowed þan ; When he seke to dye lay, þar was broght til him on a° day <i>one</i>	3645
	A man was seke° and vnwele ; <i>sick</i> he was prayed him to heele.	3650

¹ Supply 'he.'

² Previously for many years.

³ 'þat [þof] of body seke [he] ware.'

⁴ This example is from the life of St. Augustine by his friend Possidius, bishop of Calama in Numidia (ch. xxix.) ; Bede quotes the passage almost verbatim, but turns it from the oblique into the direct form of narration.

A.D. 687.	Austyne sayde, gif þat I moght In slike thing wirk or do oght°, I walde my self heele first, Before thurgh' dede° my hert brest°. <i>death burst</i>	
	þe man saide þat to him prayed, Sir, in my slepe it was me sayde, Ga to bischope Austyne, And he sall' saue° him ¹ of his ¹ pyne°. <i>heal pain</i>	3655
	When þat bischop had harde þis, þe seke man with' his hand he blisse ; Fra he him touched safe° he was, <i>healed</i>	3660
[p. 99.]	And to his contre blithe he pas.	

Bede,
xxxix. ;
Vit. Anon.
13.
Cuthbert's
last com-
mands.

<i>Here is talde, wha so takes tent,</i>	<i>Ca^m xxxix</i>	
H þe wordes of his last comandment, And fra he had goddis body taste, Prayand he zelde vp his gaste.		3665

3 P.M.	To him entird Erefride Euen aboute þe none tyde ; In his oratory he him fande, Be fore þe alter liggand°. <i>lying</i>	3670
	He satt him doune besyde him. his speche was bathe short and dym° ; <i>indistinct</i>	
	Sa mykil growed his sekenes, þat his speche wax les and les. þan he asked him besyly° <i>earnestly</i>	3675
	What worde he sulde hereditary Leue to his brethir° at his last fare°. <i>brethren journey</i>	
	Fewe wordes he spak, bot strange° þai ware, <i>strong</i>	
	Of pees and mekenes trew, þa þat gaynstandes° it to eschew ; <i>withstand</i>	3680
	Pees and goddis charite, he saide, amange 3ow ay kepe 3e. When of 3our nede trete° 3e sall', <i>hold counsel</i>	
	Loke in counsel 3e acorde all', And with' all' othir cristes seruands, <i>3e</i>	3685
	Aythir to othir haue concordans. Trew men 3our gestys° no3t þaim dispise, <i>guests</i>	

He exhorts
to peace
and
charity.
Brev.
Ebor. 9
and *Ant.* ;
Rom. 6.

¹ Used for 'thee' and 'thy.'

A.D. 687.

Ressayues þaim beningly on all' wyse.		
Demys 3ow° na better in 3our doying	<i>deem yourselves</i>	
þan othir of þe same leuyng°.	<i>(religious) life</i>	3690
þaes þat vnite or aned of pes comyn ¹		
brekys, or leuys° wiked in synn,	<i>live</i>	
Or in dew tyme haldis no3t þair pase°,	<i>Easter</i>	
Deele 3e no3t with' þaim in na case.		
Wetys and hase° in mynde ilk ane,	<i>know ye and have ye</i>	3695
Of twa euels gif 3e nede þe tane°	<i>one</i>	
To chese°, me had leuer° þat my banes	<i>choose rather</i>	
3e take, and wende oute of 3oure wanes°,	<i>dwellings</i>	
And whare þat euer 3e puruay°	<i>provide</i>	
To duell' to 3our endyng day,		3700
þan for na resoun algates°	<i>any reason whatever</i>	
3e assent to syn or to scismates.		
Our haly faders statutes dere		
Stryues to kepe, and als° to lere°,	<i>also learn</i>	
Als þa þat° god be me hase taghte,	<i>also those which</i>	3705
Vyse° 3e þaim besyly as 3ow aghte.	<i>use</i>	
For I wate° wele, þof I haue leuyd	<i>know</i>	
Some men to, contempt, and greuyd ² ,		
3e sall' se wele, neuer þe less,		
My teching eftir my dissese°	<i>decease</i>	3710
Sall' no3t be had in contempt,		
Na all' oute° of doying° all' exempt°.	<i>entirely practice abolished</i>	
þir wordes and slike° þe goddis man	<i>such</i>	
Spak as he moght ay than and than°;	<i>now and again</i>	
For of his sekenes þe grete force		3715
had reft his speche nere fra his cors°.	<i>body</i>	
þus he leuyd whils euen°, I wis°,	<i>till evening truly</i>	
In biding° for to come to bliss;	<i>waiting</i>	
And þe nyght þat þan ensued		
In quiete prayers he contened		3720
In to þe tyme þat he was wonte		
Ilk a° nyght to pray a stonte°.	<i>every while</i>	
When þat time, of herefride,		
he toke þe sacrament of him þat tide,		
With' his flesch' and his blode		3725

[p. 100.]

The
viaticum.¹ Unity or oneness ('anehead') of common peace.² (An object of) contempt to some men, and have offended them.

A.D. 687. *Brev. Sar.*
7; *Ebor.* 9
and *Ant.*;
Exon. 9;
Aberd. 6;
Rom. 6.

þe whilk for vs dyed on þe rode^o, *cross*
In his dyyng him to strenthe^o, *strengthen*
he wist it was nozt farr on lenth'.
Fra he tane^o þe sacrament, *after he had taken*
To wende to bliss was his entent; 3730
He lift his eyen vp to heuen,
And spred his handes on hight^o euen¹, *high*
To þe ioy of heuen kyngdome
he zelde his gaste, þider to come.²

Bede, xl.;
not in
Vit. Anon.
Coinci-
dence of
[p. 101.]
Psalm lix.
(lx. Vulg.)
with
circum-
stances.

Sees^o how by a prophecy,³ *see ye* 3735
in þe sauter^o of dauy, *psalter*
þe monkes of haly eland'
Whils cuthbert dyed ware syngand
þe psalme deus repulisti.
þat was a takyn^o openly *token* 3740
þai suld eftir be persued^o, *persecuted*
Whils^o þat god opon þaim rewed^o. *until had pity*

Herefrid
announces
Cuthbert's
death.

herefride þe abbot went furthe fast,
And told his brethir þat he was past^o. *passed away*
All' þat nyght þai waked and prayed, 3745
It fell' on happ þat time þai sayed
þat psalme of þaire matyns,
Deus repulisti þat bigynnes.⁴
Wha so hase þat psalme sene,
þus to our' purpose it es to mene^o: *mean* 3750
þou god þou hase putt vs obak^o, *aback*
þou hase destroyed vs, al þe pak^o, *pack*
Bot on vs mercy þou had,
Of þi mercy men may be glad.

Two
torches
lighted
for a
signal
to Holy
Island,

Ane of þaim twa candels lyght, 3755
And stode vp on a place on hight,
Fra haly eland þat þai myght se,

¹ Equally, like 'eke.'

² 'Bisshop two yerys when he had beyn,
in farne he died both holy and clene.'—Carlisle; see p. 31, n.

³ In margin, 'the death of St. Cuthbert,' in a hand of the sixteenth century.

⁴ This Psalm is the first for Wednesday at matins in the Benedictine, and the seventh in the Roman and allied Breviaries. All we can gather from this and l. 3764 is that it was included in Wednesday's matins as then sung at Lindisfarne.

A.D. 687.	To wete° þat þe bischop dede be.	<i>know</i>	
	Slike° a takyn þai had sett'°,	<i>such appointed</i>	
	When he dyed knawyng° to gett'.	<i>information</i>	3760
	A monk to wayte° þis taken° stode,	<i>watch for signal</i>	
	Fra° he it sow° to kirke he 3ode°.	<i>after saw went</i>	
where also they were singing <i>Deus</i> <i>repulisti.</i>	His brethir he at matyns fandē, þe forsaide psalme syngande ; It was of goddis <i>procuryng</i> ¹ ,		3765
	As aftir schewed þe endynge, For fra þe saint was broght to erde ° ²	<i>grave</i>	
'Persecu- tion' of Holy Island Church.	Slike <i>persecucioun</i> ³ was sterde Agayne haly eland kirke, þat all' þe monkes þar of was irke°,	<i>weary</i>	3770
	Sa ferr forthe°, þai walde þeyn° glide, Leuer° þan slike perils to byde.	<i>to such a degree thence</i> <i>rather</i>	
	þe next 3ere ⁴ a bischope newe, Eadbertus, was ordaynd, of grete vertu,	<i>Eadbertus</i> ⁵	
	Wele leryd° and a grete clerk,	<i>learned</i>	3775
[p. 102.]	he loued wele almose werke°, he broght agayne þe kirke to pes°, þe <i>persecucioun</i> he made to sees ; ⁶	<i>works of charity</i> <i>peace</i> <i>cease</i>	
Ps. cxlvi. 2, 3.	God bigged° <i>Jerusalem</i> agayne, þe syght of pes ⁷ þat is to sayne° ; And of ysrael þe dispercioune	<i>built</i> <i>say</i>	3780

¹ 'Superna dispensatione' (Bede). *Dispensare* and *procurare* have meanings in common. Cf. Jeremiah xxxiii. 9.

² Cf. Rob. of Brunne, *Chron.* 13264 (Rolls ed.) :
'& þe slayn to erþe þey broght.'

³ What Bede says is, 'tanta ecclesiam illam tentationis aura concussit ;' the Bollandists imagine that the obscure terms in which Bede speaks of the trials and temptations to which the monks of Lindisfarne were exposed immediately after the death of Cuthbert have reference to the attempt then made by Wilfrid of York to introduce the rule of St. Benedict instead of the 'instituta vitæ regularis,' which they had been admonished by their dying bishop to retain. (See l. 3703.) Mabillon, the historian of the Benedictines, is strongly opposed to this theory, as militating against his own order, and he pronounces it to be uncertain and untenable. (*Acta SS. Ord. S. Bened.* ii. 873.) But he advances no arguments against it. [S.]

⁴ From the death of St. Cuthbert to the accession of Eadberht the see was temporarily held by Wilfrid. (*Ecl. Hist.* iv. 29.) For a notice of Eadberht see *Dict. Christian Biog.* ii. 2.

⁵ In late hand. ⁶ 'Fugatis perturbationum procellis' (Bede).

⁷ 'Visio pacis' (Bede) ; the interpretation of 'Jerusalem' given by St. Jerome, and possibly familiar as early as Bede's time through the glorious hymn for the dedication of a church, 'Urbs beata Hierusalem Dicta pacis visio.' (The real meaning of 'Jerusalem' is a matter of uncertainty. See Smith's *Dict. of Bible*, s. v.)

A.D. 687.	he gadird samen° fra strete and toune ;	<i>together</i>	
	he helyd þaim wer contrite in hert,		
	þair contricioun he band° in whert°,	<i>bound</i>	<i>health</i>
	For to schew openly		3785
	þe psalme syngand when cuthbert dy		
	Be takynd° þat his dere brethir°	<i>betokened</i>	<i>brothers</i>
	Of persecucioun suld haue a bir°,	<i>onset</i>	
	And, eftir manas° of goddis Ire,	<i>menace</i>	
	Suld leue° in pes° at þair desire.	<i>live</i>	<i>peace</i>
	Of þe psalme þe remanant		3790
	To þis entent es accordant.		
	þe monkes a schip þai arayed,		
	þair fadir body þare in þai layed.		
	To haly eland þai it led°,	<i>conveyed</i>	3795
	þare to graue° it whare he bed°.	<i>bury</i>	<i>requested</i>
	þare mett him many with' bell' and boke,		
	With' grete solempnite þai him toke ;		
	In petir kirk þare him byryd		
	Be° an altir on þe ryght syde ;	<i>by</i>	3800
	In a tounbe ¹ he lay of stane,		
	þare lay he dayes many ane.		

The body carried by water to Holy Island, and there buried.

Brev. Sar. 8 ; *Exon.* 9 ; *Abcrd.* 6.

A.D. 687 ?
Bede, xli. ;
Vit. Anon.
iv. 15.³
A demoniac child cured.

Se how he² helpid fra euyl *Cam xlj*
A childe was traueld° with' a deuel, *vezed*
þurgh' erde° on þe whilk watir ryn° *earth ran* 3805
þat his body was with' waschen. *primum miraculum post mortem eius³*

Fra þat he was dede and grauen°, *buried*
3it he helped seke men to sauene°. *heal*
In haly eland was a childe
Trauaylde° with' a deuel wilde. *vezed* 3810
he had na witt, bot cryed and rauen⁴,
Na thing to rent and ryue he spared.
þare was a preste in þe abbay,
Was wont to dryue deuels away
Be° þe vertu of exorcisme ; *by* 3815

¹ Only four strokes in the MS. between *o* and *b*.

² A second 'he' in the MS.

³ The anonymous writer places this miracle after the translation in 698, and says it was the oft-mentioned presbyter Tidi who had failed to cast out the evil spirit. He does not mention the relics of the martyrs having been tried.

⁴ So in the MS. The rime requires 'rared,' a Northern form of 'roared' (see Halliwell).

A priest who exorcises. [p. 103.]

A.D. 687.	þat childe he mocht noȝt help him. he counseld þe childes fader To bere him to þe mynster, Be fore þe reliks ¹ to lay him þare Of þe martyrs þat þare ware.	3820
The relics are tried in vain.	þe man dose as he him byde, Bot þe martirs na thing did; þai wald noȝt bring þe childe in plyte ² , <i>to health</i> For þai walde ³ cuthbert meryte how he ^o place in heuen he hade, <i>high</i> 3825 þare fore of ^o helyng þai abade ^o . <i>from forbore</i> þe wode ^o childe ay ^o cryed and gnayste ^o , <i>mad ever gnashed</i> his handes, his hare, his flesch' wrayste ^o ; <i>wrested</i> It was horrybill' him to be halde ^o . <i>behold</i> Of ^o his frendis fayne ^o help him walde, <i>some of gladly</i> 3830 Bot þai couthe ^o fynde na medecyn To bryng him oute of his pyne ^o . <i>pain</i>	3830
A priest suggests that Cuthbert might cure him. The means are used,	A preste stode by him, taught in sprete ^o <i>spirit</i> þat cuthbert mocht his bale bete ^o . <i>trouble amend</i> Priuely to þat place he passe, 3835 Whare he wist þe water yat ^o was, <i>poured</i> With' whilk þai wescht þe saint body, Deed abouen erde when he ly. Of þe erde a portioun he hent ^o <i>took</i> And in to þe water ⁴ he it sent. 3840 þe childe lay ȝit ^o in harde stoure ^o ; <i>yet conflict</i> þis watir in his mouthe he poure, As he lay wide gapand, And full' orribill' cryande.	3840
the boy is cured,	Alsome as he þe watir taste, 3845 he left his orrybil cry in haste, He spared ^o his eghen ^o and lay still', <i>closed eyes</i> And slepid and rest þat nyght his fill'. He rase vp on þe morne hale ^o , <i>sound</i> Fully delyuerd of his bale ^o ; <i>trouble</i> 3850 He knew þat he was fallen to whert ^o <i>health</i>	3850

¹ Benedict Biscop, as Bede elsewhere relates, brought from Rome not only many books but numerous relics, about A.D. 672' (*Hist. Abbatum*, sub anno).

² Literally, into 'plight' or 'condition.'

³ Lat. *ostenderent*; supply 'schew.'

⁴ Not the water of l. 3836; the translator seems to have forgotten that this had been poured out.

A.D. 687?
[p. 104.]

Be° þe prayer of seint cuthbert; *by*
To gude men syght it was lykand° *pleasing*
To se þe childe his god louand°, *praising*
And wirschip þe saint with' haly thought 3855

and wor-
ships the
saint whom
before he
knew not.

þat before him self knew nozt.
þe couent sowe° þat stode aboute, *saw*
Be fore þe reliks all' þai loute°; *bow*
On þair knees þai knelid all' doune,
And loued° god with' deuocioune. *praised* 3860

The ditch
where the
water was
poured is
still shown,
and many
are healed
there.

þat fosse whare þe water was 3ett°, *poured*
It is aboute with' trees sett
Beside þe kirke whare cuthbert lay,
On þe southe syde I say.

It was filled full' of stanes, 3855
Be þe whilk ofter þan anes°, *once*
And be þe erde is þare feelde°, *handled? hidden?*
Many seke men hase bene heelde.

A.D. 698.
Bede, xlii.;
Vit. Anon.
iv. 14; Eccl.
Hist. iv. 30.
The body
found
whole
eleven
years after
death.

*H*is body aftir elleuen 3ere *Ca^m xlii.*
*Se how it was fra rotynng clere.*¹ 3870

þe dispensacioun of goddis myght
Willand mare openly schew to syght²
þis haly saint, in what blisse
Aftir his dede he lēuys and is,
Whaes° hy lyf before his dede° *whose death* 3875
Was knawen with'° myracles in mony stede°; *by place*

Brev. Sar.
9; *Ebor.* 1
in Transl.;
Aberd. 6.

Aftir þe space of 3erys elleuen
Fra° his saule was past to heuen, *from the time that*
God enspired his brethir° witt *brethren's*
his banes oute of þe erde to flitt°; *remove* 3880
For all' þat tyme all' þai wene° *thought*
þat his flessch' rotyn had bene.
To sett his banes þai consent
In wirschip opon þe pament°,³ *pavement*

¹ 'xj 3er after y^t beryd was he
y^ai fand hym hole as red may 3°.'

Carlisle; see p. 31, n. 2.

² Compare construction with 3824-5.

³ Bede says that they were intending to place the bones in a light chest ('in levi arca,' 'theca' below, see lines 3937 n., 3953 n., 'arca,' 3967 n.).

A.D. 698. Bishop Eadberht.	þai told þair bischop Adbert What thing to do þai thoght in hert. It was nere myd lentyn, þe bischop graunt ^o þar to with' wyn ^o .	<i>assented joy</i>	3885
Grave opened on [p. 105.] anniver- sary of death,	On þe same day þat he dyed ¹ he bad þat dede ^o suld be hyde ^o , þe thrithen kalends of aprile, For he dyed þe same while. þai did so, and his graue opynd ; his body all' hale ^o þai fynd,	<i>deed hastened</i>	3890
and body found whole and limber ;	In all' his lymes bowand ^o As a man were leuand ^o , To a slepand man mare lyke þan to a dede man layde in slike ^o .	<i>whole limbs supple living</i>	3895
the clothes as on day of burial.	All' þe clathes ² was him aboute Were hale ^o and newe with' in and oute, As þai were þe first day, When þai him in erde lay.	<i>in such wise, so ? whole</i>	3900
The monks are sore afraid,	þe monkes were all' astonyde, A ^o sa sare a dred ^o þat tyde, þat vnneths ^o durst þai speke noȝt, Or se þe myracle was wroght. þai wist vnnethis what þai suld do,	<i>all ? and ? scarcely</i>	<i>afraid</i> 3905

meaning apparently a wooden coffin as distinguished from the stone one ; in *Eecl. Hist.* iv. 30, the words are 'in novo loculo.' Considerable portions of what Dr. Raine considered to be the *levis arca* of 698 are preserved at Durham. But there is a little difficulty about the identification. Reginald of Durham (cap. 43) speaks of the innermost coffin, which he states to be the one in which the body was placed at Lindisfarne, as carved in a minute and subtle manner ; the lines (tractus) are very fine and thin, and by them 'diversa bestiarum, florum, sive ymaginum, in ligno ipso videntur inseri, percelari, vel exarari.' But the coffin found in 1827 does not answer to this description. The carvings are boldly and rather deeply incised, and represent apostles and saints ; there are no flowers, nor any 'beasts,' except the Evangelistic symbols. Raine notices the inconsistency, but points out that as Reginald's account was written sixty years after the investigation of 1104, and as his informants had not been eye-witnesses, there might easily be some inaccuracy, and he mentions points in which it does correspond with what was found in 1827. At any rate, the charac'er of the carvings and inscriptions is quite what might be expected in the Lindisfarne coffin, and on the whole there can be little doubt as to the genuineness of the venerable relics in question. On both sides see Raine's *St. Cuthbert*, 189 ; Eyre's (1849), 191 n. ; Remarks on Raine's *S.C.* (Newcastle, 1828), 46.

¹ '13^o Kalen. Aprilis moriebatur,' '20 die M; moriebatur' (in late hands, in margin).

² Supply 'that.'

A.D. 698.	Restyng place in þis stede Fra þe time þat he be dede. he addis to ^o some of bedis verse, þe whilk here nedys noȝt to reherse. Fra he had þe verse rehersyd, ² With' teres and sorow his hert persyd ^o , his brethir ^o in all' þing did With' þe body as he bid, þai sett it on þe paument In a ray ^o full' reuerent. ³	too pierced brethren array	3945 3950
The first enshrine- ment.			
Bede, xliii.; not in <i>Vit.</i> <i>Anon.</i> ⁴ Burial of Eadberht in Cuth- bert's grave. <i>Brev.</i> <i>Ebor.</i> in Transl. 3.	H ere ^o how on Edbart dede body Cuthbert bere ^o was made to ly.	hear feretory	<i>Cam xliij.</i> 3955
[p. 107.] The chest placed above him.	In þat tyme bischop Edbart Wex full' seke and oute of whart ^o , So þat before þe Nonas of Maij he dyed opon þe next day. ⁶ he was lange seke or ^o he dyed, þarfor to god he prayed and cryed, he suld noȝt sodanly heyn gang ^o , Bot be pyned ^o in sekene lang. his blissed cors þai byryde In saint cuthbert graue to byde ; þe kist abouen his graue ⁷ þai layde, In þe whilk þai had arayde Saint cuthbert body forto be ;	Mors Edbarti. ⁵ health ere hence go tormented	3960 3965

¹ There are in Bede's prose life eighteen lines of elegiacs, which, perhaps, our English writer could not translate to his satisfaction. They consist of reflections on death, burial, and resurrection. Bede says: 'Adjecitque mirando, quæ quondam versibus dixi, et ait, *Quis Domini expedit,*' etc., which seems to mean that Bede had some time previously put Eadberht's words into Latin verse. They are not in the poetical life.

² Our writer evidently thought that Eadberht recited *the verses*, which is possible, for Bede was at this time about twenty-six years old.

³ Bede's words are: 'involutum novo amictu corpus levique in theca reconditum, super pavementum sanctuarii composuerunt.'

⁴ Which makes it probable that it was written before the death of Eadberht.

⁵ In late hand.

⁶ *I.e.* on May 6 (see *Ecl. Hist.* iv. 30; *Acta SS. Maii*, ii. 107). He had covered with lead both the walls and the roof of the church of Lindisfarne, which had been built by Bishop Finan, after the Scottish fashion, of hewn oak, like the existing church of Little Greenstead in Essex, and thatched with reeds. (*Ecl. Hist.* iii. 25.)

⁷ 'Adposuerunt desuper arcam' (Bede).

A.D. 698. On þis wyse entierd° was he. *interred* 3970
 Miracles. Many myracle was þare fulfilled,
 Als° be þe clathes þat cuthbert hyllid°. *also covered*

Bede, xliv.;
 Vit. Anon.
 iv. 16.
 Willi-
 brod's
 clerk
 healed.

How at his graue here may 3e lere *Cam xliiij.*
 A seke man was made hale and fere°. *sound*

þare come oure þe se fame° *foam* 3975

A gude mannes clerk, wilbrode his name.

Wilbrodus was bischop of fresouns° lande. *Frisian*

he ostyd° at haly eland, *lodged*

þar he fell' in sekenes grete,

In poynt to dye, neuer to ete mete. 3980

At þe last slyke° thoght he hade,

such

þat to his seruand he prayde and bade° *begged*

þat he suld hy° him sone *hasten*

On sonday when þe messe was done,

And bere him to saint cuthbert graue; 3985

þare he hoped some hele° to haue, *health*

Or ellis sone of° lyfe be past, *from*

To wende to ioy þat euer sall' last.

his seruand did as he bed,

Vnto þe kirke he him led, 3990

On his staff leenand;

he bare him vp, he myght no3t stande.

At cuthbert graue he him° layde *himself*

On his knees, and þare he prayde

For his heele° to þe saint. *health* 3995

Of his diseese he made grete playnt,

Whils° in a while he felde° his strenth' *till felt*

So encrease his lyfe to lenth'°, *lengthen*

With' outen help vp he rase

And on his fete away he gase°; *goes* 4000

With' in a while aftir warde,

All' hale° whider he walde he farde°. *quite well journeyed*

[p. 108.]
 Bede, xlv.;
 Vit. Anon.
 iv. 17.
 A paralytic
 healed.

A man in paralyis here see, *Cam xlv.*
 Thurgh' cuthbert shone° heelyd was he. *shoes*

þare was a zonge man þat tide, 4005

In a mynster þare beside,

A.D. 698.

he was seke in a paralisy,
 he myght noȝt welde^o his body. *have power over*

Wise
 leeches at
 Holy
 Island,

his abbot wist and wele knew,
 At Eland was leechis wise I newe^o; *enough* 4010
 he sent him þider and þaim besoght
 Forto heele him gif þai moght.

þe bischope also prayed him fore^o, *for him*
 To helpe his heele^o to restore. *health*

þe leechis did þair bysynes,
 þai profit nouthir mare no les. 4015

þe sekenes wex ay mare and mare,
 þe seke man had sa mykel care^o, *trouble* *Reliquie i. calcei, para-*
 þat na membre myght he moue *liticie [sic] sanarunt.¹*

Bot his mouthe to his behoue^o. *behoof* 4020
 Sen^o he fand e na helpe in man, *since*

Of god helpe he asked þan,
 þe whilk his mercy to vs delys^o, *deals*
 And all' oure sekenes thurgh' grace he helys.

he prayde his seruand to him bryng 4025
 Of saint cuthbert some thing ;

he trowed be vertu of þat
 To be heelid, gif he oght^o gat. *augh*

þe seruand to þe abbot went,
 Cuthbert shone of he hent^o, *shoes off he took* 4030

þe whilk in graue hild^o his fete.
 þaim he gat his bale to bete^o, *covered*
 With' þaim þe seke man fete he hilde, *trouble to amend*

For þare þe paralisy first dilde^o. *benumbed ? grieved ?*
 It was begynnyng of þe nyght, 4035

Alson^o þe seke man slepid on right ; *immediately*
 Aboute mydnyght he begynnes

Forto drawe to him his shynnes.
 þe seruands þat him waked^o and sowe^o, *watched* *saw*

Ilkane^o saide to his felowe, *each one* 4040
 his heele^o begynnes at þe fote *health*

In to his body aboute to schote^o, *shoot*
 Be vertu of ȝone^o reliks *yon*

þat apon his fete stiks.

but no
 help till St.
 Cuthbert's
 shoes are
 brought.

[p. 109.]

¹ In hand of sixteenth century.

A.D. 698.
The bells
for matins.

To ryng to matyns þai began,		4045
þe sounde of belles wakend him þan ;		
he feld° him hale in syn° and vayne°,	<i>felt sinew vein</i>	
he thanked god with' all' his mayne°.	<i>strength</i>	
he rase vp on fote and 3ode°,	<i>went</i>	
All' þe matyns tyme he stode,		4050
And psalmody sange and sayde ;		
All' men þat knew him wer wele payde°.	<i>pleased</i>	
On þe morne° he went to kirke,	<i>morrow</i>	
To loue° his god he was no3t yrke° ;	<i>praise weary</i>	
he went aboute to haly place,		4055
To pray and thanke° god of his grace.		

A.D. 699.
Bede, xlvi. ;
not in *Vit.*
*Anon.*¹
Felgild
healed by
a portion of
a calf-skin.

H ere it is teld vs	<i>Ca^m xlvj.</i>	
how an ankir hight felgyldus ²		
Thurgh' þe coueryng of cuthbert wall'		
his bolnyd° face had clen sid all'.	<i>swollen</i>	4060
Whethir of cuthbert it sall' be talde		
Or of his successour Edelwalde, ³		
God wate°, þat knawes all' thing,	<i>wot</i>	
To whaim it es maste cordyng°.	<i>accordant</i>	
Edylwald was a man expert,		4065
Euen° gyuen to god with' cuthbert,	<i>equally</i>	
þar fore to bathe it may acorde,		
Grauntande þe grace of our lorde		
helpand þe faithe of felgide ⁴ ,		
In whaim þis miracle was fulfilled.		4070
Felgyld was þe ankir thrid		
þat in Farne gude dedis did ;		
he was past seuenty 3ere		
Or° he come þat lyfe to lere°.	<i>ere learn</i>	
Fra þat seint cuthbert was deed,		4075
Edilwaldus come in his steed,	<i>Edilwaldus Cuthberti</i>	
And in Farne eland duelt,	<i>successor⁵</i>	
In ankir lyfe whil he suelt°.	<i>till he died</i>	

Aedilunald
succeeded
Cuthbert
as hermit
in Farne.

¹ Cf. note on ch. xliii.

² Nothing more is known of Felgild than what we are here told.

³ See *Dict. Chr. Biogr.* ii. 228. His name is in the *Liber Vitæ*, first on the list of anchorets.

⁴ So in MS. for Felgilde (cf. l. 4071).

⁵ In hand of sixteenth century.

A.D. 699.	he was lange before proued			
[p. 110.]	In monke lyfe, and god loued.			4080
The walls of the 'ora- torium' very faulty.	þe walles of cuthbert oratory he fande þaim mekil fawty ^o , Made of alde burdys ^{o1} far in sondir, þe wynd in blew, it was na wondir. Gods man walde make na house faire In erde, for heuen was his espaire ^o . hay or clay to him he toke, And stoppid creuys in ilk a noke ^o , þat þe tempest suld him nozt lett ^o Thurgh' haly prayer mede ^o to gett. his brethir ^o gat him a calf skynn, With' þat he hilde ^o a hole with' in, And with' nayles fast he fest ^o , To halde oute all' tempest.	<i>very faulty</i> <i>boards</i>		4085
A calf-skin nailed over a hole,	In a hyrne ^o he it arayed ^o Whare cuthbert of custome knelið and prayed. Edwald twelf 3ere þare was, And þan to blisse of heuen he pas. Felgyld next come eftir him, þe lyfe of ankyr þare to nym ^o . þe gude bischope Edfride Of haly eland was þat tide, Cuthbert oratory to restore began at ^o make a newe þar fore. þe ankir felgild, fra it was made, To his last dayes þar abade.	<i>corner</i> <i>set</i>		4095
in a corner where Cuthbert prayed.			<i>Edilwaldus</i> 12 ^o <i>annis regnabat</i> 3	
Felgild succeeded after 12 years.		<i>assume</i>		4100
The oratory 'restored.'		<i>felgildus</i> 2 <i>to</i>		4105
Demand for relics of Cuthbert or of Aedil- uuald. The calf- skin is dis- tributed, but Fel- gild first tries it on himself.	Of cuthbert relyks gude men him craue, Or ellis of Edelwald to haue. him thocht it was to þaim ³ to geue þe calf skyn parted, for þair beleue ^o ; Bot or ^o he partyd þat pelfe ^o he proued first in him selfe Whatkyn ^o vertu it was of; To him full' wele it serof ^o . ⁴	<i>belief</i> <i>ere</i> <i>property</i> <i>what kind of</i> <i>served</i>		4110

Cf. note on l. 3960.

In hand of sixteenth century, and is as above in the MS.

³ compare l. 6534 for construction.

⁴ Apparently a provincial pronunciation of 'serve;'; 'sarofe,' in the infinitive, occurs in l. 4347.

A.D. 699.	his face was deformed and bolnyd°	<i>swelled</i>	4115
	And with' rede salfeme° suolnyd.	<i>carbuncle?</i>	
[P. 111.]	It had takyns° of grete sekenes	<i>signs</i>	
	To come, þe same his brethir ges°;	<i>brethren guess</i>	
	Whils þat he emang þaim leued,		
	þe same bolnyng þan him greued.		4120
	When he was sett solitary,		
	his body sett he litil by,		
	Bot, as a man in prisoun sparde°,	<i>shut up</i>	
	To kepe° his cors° toke na rewarde°.	<i>attend to body regard</i>	
	Nouthir of ayre na of sonn		4125
	To refresching was he wonn°.	<i>accustomed</i>	
	þe bolnyng in his face wex grete,		
	And had þarto a noyfull° hete;	<i>hurtful</i>	
	þarfore he dred it suld him make		
	his ankir leuyng° to forsake;	<i>living</i>	4130
	þarfore treuly he supposed,		
	Be° helpe of þaim þat þare ware closed°,	<i>by enclosed</i>	
	What ¹ lyfe him lyked forto sue°,	<i>follow</i>	
	To be helyd: he supposyd trewe.	<i>Cooperimentum, i.e. vitulina pellis sanavit tumorem faciei²</i>	
	he toke a party° of þe skynn, part	<i>clear</i>	4136
	And put it in to watir thynn°;		
	þar with' all' he waschid his face,		
	he was all' hale in short space.		
	All' þe bolnyng went away,		
	And þe scurfe° with' in a° day.	<i>scab one</i>	4140
	þis myracle to saint bede telde		
	Α preste religieuse in Jarowe duellyd;		
	Saynt bede and he to gydir		
	Duelt þare in a mynster.		
	þe preste graped° felgyld vysage°,	<i>felt face</i>	4145
	As he saide, thurgh' a wyndowe stage. ³		
	Felgyld affermed þe prestes sawe°	<i>saying</i>	
	To many men þat him knawe.		
	He leuyd eftir many zere		
	Of þat sekenes hale and fere°,	<i>well</i>	4150

¹ Read 'whas,' whose.

² In hand of sixteenth century.

³ 'Stage' occurs in M. E. as scaffold, platform, stand, station, shelf, step.

He washes his face in water in which a portion of the skin has been put, and is soon quite well.

Testimony of a priest of Jarrow.

A.D. 699.

Thurgh' myght of god þat all' gude deelys
And all' maner of sekenes heelys.
With' his mercy he vs amend,
And bring vs to blisse with' outhen ende. Amen.

[p. 112.]

Explicit liber de sanctissima vita et miraculis preciosis gloriosissimi et incorrupti confessoris Cuthberti.

Et hic incipiunt quedam miracula eiusdem preciosissimi confessoris post transitum suum de hac vita

BOOK III.

Here begynnes þe buke thrid, 4155
Of diuers miracles þat cuthbert did.

Miracles
after Cuth-
bert's
death.

Now I think to chaunge my stile, *Caput primum*
Of cuthbert myracles to tell' a while,
Aftir° þe thrid buke¹ *according to*
Of þe storys of yngeland
Of bede sayng; I þaim fand, 4160
When I þare on luke.

A.D. 698.
Bede, *E.H.*
iv. 31.
Beado-
theng
healed of
palsy.

In haly eland abbay,
þare was a monke þat many day
þare was hostilere°. *guest-master* 4165
Beaddodhen was his name,
he was a man of gude fame,
Knawen bathe nere and ferr.

Clothes
washed in
the sea.

It fell' on a day þat he
Wasched clothes in þe se, 4170
To his office pertened.

In his way hame comand,
he fell' in sekenes sodand,
And gretely he him mened°, *bemoaned himself*
So þat to þe erth' he fell'; 4175
his sekenes began to suell'°, *increase*
he myght vnnethes° vp ryse. *hardly*

When he rase vp he feld° *felt*
þat a paralisy him held

Hemi-
plegia.

his half syde on slyke° a wyse, *such* 4180
þat on a staffe him nede to leend°, *lean*
To his abbay forto wende,
With trauell'° and with' wo. *labour*

¹ See above, p. 2, n. 3.

A.D. 698.	þe sekenes on þat day noȝt rest, And on þe nyght it so encrest,		4185
[p. 113.]	He myght vnnethis go°. At þe last, be gude auysment°, To saint cuthbert toumbe he went, Lenand on his staffe. On his knees he knelyd in hy°, And prayde god of his mercy þat he his hele° myght haue, Or elles, gif he sulde lange be seke, þat he were pacient and meke, God of his grace he prayde.	<i>hardly walk advice</i>	
St. Cuthbert's tomb.	he fell' on slepe, he dremyd ¹ þat A large hande on his hede plat° On þe seke syde was layde. Alson e als þat hande him neght°, Of his seknes all' þe weght Began to passe away. he wakend and all' hale vp rase, Thankand god, and to his brethir° gase And telled his dreme verray°. þai loued° god and were all' glad þat on þat wyse his heele° he had, And he to his office Went agayne, and reuled it wele. þare fell' to him happe° and sele° For his gude seruice.	<i>haste health flat approached</i>	4190 4195 4200
The sick man's dream.		<i>brethren true praised health</i>	4205
		<i>fortune happiness</i>	4210
A.D. 728. Bede, <i>E.H.</i> iv. 32.	B ede telles in þe same boke how a man his heele° toke, ² had sekenes in his eye, At þe reliks of saint cuthbert ; On one° his eye was hale and whart° ; he thanked god enterly°.	<i>health anon sound heartily</i>	4215

¹ Bede does not say that he dreamed, but that, having fallen while praying into a condition resembling sleep (*velut in soporem solutus*), he felt the hand touch his head. In the illumination in the Lawson M.S. (c. 1150), the hand is represented as issuing from the upper part of a tomb over which a burning lamp is suspended from the roof of a Romanesque building, and touching the head of Beadotheng. (Raine's *St. Cuthbert*, 71; *Yks. Arch. Journal*, iv. 110.)

² Ellipsis of relative pronoun.

A.D. 728.
The min-
ster of
Dacre, near
Ulleswater.

Besyde þe water of dacore¹
Stode a mynster here before°,
þat dacore was called. *heretofore*
þare was a gude man, sothbert² hight,
þe whilk þat time þe abbay ryght°
Reuled, and had in halde°. *rightly*
possession 4220

[p. 114.]

A styne in
the eyelid.

A 3onge man of þat mynster
Grete disees he gun° suffir *did*
In his eye lidd. 4225
It was gretely bolned° and beeled° ;
Lechis° walde fayne it had bene heeled,
Bot na gude þai did. *swelled* *suppurated*
physicians

Consulta-
tion of
monastic
surgeons.

Some bad þe bolnyng cutt away,
Some þai saide þarto nay, 4230
þat were grete perill°.

Ay þe lenger mare and mare
Ilk a day his eye wex sare,
To° tyme þat it befell°, *until*
Be° þe reliks of þe saint *by* 4235
þe sarnes° sone it was astaynt°,
And heeled thurgh° goddis grace. *soreness* *stopped*

When monkes fande cuthberts body
In his tounge all' hale ly,
Parte of his hare þai brace°, *took* 4240

And for reliks to frendis þai gaue,
þat prayde þar of þat þai myght haue ;
Fra ferr place þai it fett°³. *fetched*

þare was a monke þat hight thridred⁴ 4245
had þar of, and, as we rede,
he was anes° þare abbot. *once*

On a day when him list° *it pleased him*
he vnclosid þe reliks kyst°, *chest*

And gaf parte to a frende.
he saide, lay vp þe remenand, 4250
To þe 3ong man by standand,
þat his sare eye mende°. *bemoaned*

¹ A stream taking its name from Dacre, in Cumberland, by which it passes.

² Suidbert, of whom nothing further is known.

³ So in MS.; the rime requires 'fott.'

⁴ Thrythred; his name occurs among those of abbot-priests in the *Liber Vitæ*, p. 6.

A.D. 728. is laid on the sore eyelid.	he laide þe hare on his eye lidd, Abouen° þe bolnyng° euen ymidd ; Sone° hope of helpe he had. When he had þus his eye arayd°, þe reliks vp agayn he layde, As þe monke him bad. Twa oures of þe day was past ; Be þe sext oure° at þe last, Be fore þe mete°, it vale°.	over swelling soon dressed	4255
The stye breaks, and	his eye with' his hande he graped° ; All' þe bolnyng was eschaped, he fande his eye all' hale°.	by midday dinner time went down ? fellt whole	4260 availed ?
[p. 115.] all the swelling disappears.			

MIRACULUM DE REGE ELFRIDO.

W ho so lykcs, here sall' he lere° how cuthbert come and anes° apere As a pilgryme pure°, At Elfride house almose to craue. ¹ A seruand half a lafe° him gaue, Forth fra þeyn° he fore°. þe same lafe þe seruande þat he had cutte all' hale he fande ; þus fell° þis ferly° thing. Also sone, with' in a stert°, Thurgh' helpe of saint cuthbert, Elfride was crowned kyng. ²	learn once poor loaf thence went befell wondrous short time	4266 4270 4275
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¹ The *Historia de S. Cuthberto auctore anonymo*, in the Surtees Society's vol. 51, *Symeonis Dunelm. Opera et Collectanea*, i. pp. 138-157, and in the Rolls series *Symeon*, i. 196-214, is the earliest authority for the stories of St. Cuthbert's appearance to Alfred, of the waves turned into blood, of Onlafbald, and of the Scots swallowed up, which have been adopted by Symeon, as well as in the *Auctarium de Miraculis et Translationibus* (Rolls ser.), or *Hist. Translationis* (Boll.), or *Liber de Translationibus et Miraculis* (Bened.), or *Hist. Translationum* (Surtees), which our writer now follows, and which begins 'Deus Omnipotens, juste misericors, misericorditerque justus.' This latter has been printed in part, and with large insertions from Symeon, in the Bollandists' *Acta Sanctorum*, Mar. 20, and in the *Acta SS. Ord. Ben. sæc. iv. P. ii. 292*. More recently, and for the first time in a complete form, it has appeared in the Surtees Society's volume 51, pp. 158-201, and lastly in the *Symeon* published in the Rolls series, i. 229-261, ii. 333-362. In the introductions to these editions will be found accounts of the work (or works), and of the MSS. containing it. It is attributed to some nameless monk of Durham who wrote early in the twelfth century. It exists in a variety of recensions, and an original portion may have been added to from time to time. Mr. Arnold treats it as consisting of two distinct works (Rolls ser. *Symeon*, Introd. to vol. i. § 20).

² This story of King Alfred is beautifully told in Freeman's *Old-English*

*Auctarium de
Miraculis,*
i.

	A ll' myghti god and mercyfull', And with' mercy ryghtfull', Of his dome° walde dispose	<i>judgment</i>	4280
	Englyssh folke, for þaire foly, With' scharpe stoure° to chasty, And in care° to close°.	<i>conflict trouble</i>	<i>shut in</i>
A.D. 866.	Of paynyns pople a grete hoste, Of danes and of frysons° with' grete boste,	<i>Frisians</i>	4285
	Entird England with' in. Vbba þe frisons folke ledd, halfden þe danes, thre hostis° þai spredd,	<i>armies</i>	
	Wanes° and walles to wynn.	<i>dwellings</i>	
	Ane of þe hostes to 3orke yode°, All' þat regioun rent and rode, ¹ þai held it as þair awen.	<i>went</i>	4290
	þe walles of 3orke þai reparald°, þair housyng hamely° þare þai held, As kyngs men had bene knawen. ²	<i>repaired domestic</i>	4295
	And þe tothir hostis twa, To þe southe saxons þai ga, And to mers° lande;	<i>Mercia</i>	
	þare þai robbe, sla, and brynn And heryes° houses and many Inne°	<i>harry homes</i>	4300
[p. 116.]	And wanes° þai were wastande. Diuerse kirkes þai defoyled And with' þair synn schent° and suyled,	<i>dwellings disgraced</i>	
	And pitousley þaim pollute. At þe auters° prestes þai slewe,	<i>altars</i>	4305
	Slike bitter bale aboute þai brewē°, To warne° þaim was na bote°,	<i>contrive forbid</i>	<i>no good</i>

History, 1873, p. 127, and it is pointed out that there are two reasons for supposing that Alfred considered himself to be under the special protection of St. Cuthbert: first, that a Northumbrian writer should tell so long a story of a West-Saxon king, and secondly, that the parish church of Wells is dedicated to St. Cuthbert, who was hardly known in southern England (p. 130).

¹ 'Eboracæ civitatis mænia una ex his [turmis] restauravit regionemque in circuitu incolens ibidem pausavit.' The meaning of 'rent and rode' is uncertain.

² York was, during the greater part of the Roman occupation of Britain, the seat of the government and a great military centre, and the emperor Severus died there. It was the capital of Deira under the pagan Ælle and under the Christian Edwin, the founder of the minster and of the see. The memory of these times still survives in the designation of the church of the Holy Trinity *in curia regis*.

A.D. 866.	pat men of þaim treuly tell'		
Ps. lxxix. (lxxviii.) 8; lxxiv. (lxxiii.) 7.	þe prophecy þat þe prophet spell' ^o Of ierusalem ;	<i>pronounces</i>	4310
	how paynmys þare mennes blode 3ett ^o oute,	<i>poured</i>	
	As it were water, all' aboute, Pere myght na thing þaim stem.		
	Also grete god sayntuary þai brynt with' fyre bitterly,		4315
	þe tabernacle of þe name þai pollute, and 3it forthirmare þai kyndild mykil mare care ^o ,	<i>trouble</i>	
	And schaped ^o diuerse schame.	<i>wrought</i>	
	þai rauyst virgines, wedd wyues þai toke, Barnes ^o fra þair moder pappes þai schoke,	<i>children</i>	4320
	And slange þaim to þe grounde. Some þai hange vp by þe fete, þare was na wyght ^o þair boste ^o to bete ^o ,	<i>person boasting repress</i>	
	Na ^o þaim to confounde.	<i>nor</i>	4325
	þai spared nouthir kynn na kyth', Man na woman þat þai mett with', In na degre na age.		
	þair bestely rancoure was so ruyde, þat, oute tane ^o Elfride, þai destruyde	<i>except</i>	4330
	All' þe kynges lynage ; he first Edwarde fader was.		
Alfred re- tires to Glaston- bury.	Fra paynmys persuyt all' ane ^o he pas, To glasynbery he glade ^o , þare, in myres and maress ^o , Forto sitt ^o in sikernes ^o .	<i>alone</i> <i>went</i> <i>marsh</i> <i>rest security</i>	4335
[p. 117.]	Thre 3ere þare he bade ^o 1 With' his wyfe and few meny ^o ; In nede and drede was noy ^o to se, þis lorde whare he lende ^o , Whils ^o þe pitefull' prince of pees þe proude paynmys suyte ^o walde sees ^o ,	<i>abode</i> <i>small household</i> <i>hurt</i> <i>dwelt</i> <i>until</i> <i>pursuit stop</i>	4340
	And be his folk frende, Be fore a none ^o , for nede of mete, Elfride men fared ^o fyssh' to gete ; All' bot he and his wyfe,	<i>before one noon</i> <i>went</i>	4345

¹ Freeman points out two mistakes : Alfred was not hid for three years, and it was not at Glastonbury but in Athelney that he was hid.

A.D. 878.	And a seruand þaim to sarofe ^o 1.	<i>serve</i>	
	þare was litil to take of,		
Cuthbert appears as a pilgrim and asks for alms.	þai ledde a pure ^o lyfe.	<i>poor</i>	
	Sa it betid ^o þe same tyme,	<i>happened</i>	4350
	þare come ane as a pilgryme,		
	And asked almouſe dede.		
	Elfride he was glad and blithe,		
	And to his seruand ſaide als swythe ^o ,	<i>immediately</i>	
	Of þis pure ^o man haue hede ^o .	<i>poor heed</i>	4355
	þe seruand ſaide, ſir, in þis ſteede ^o	<i>place</i>	
	Es noȝt left bot a lafe ^o of breede,	<i>loaf</i>	
	And a litill' wyne,		
	Forto fede ȝow þis a ^o day ;	<i>one</i>	
	þis I rekyn bot ſchorte aray		4360
	To ȝow and all' ȝour hyne ^o .	<i>people</i>	
	Elfride thanked god þan,		
	þat hime pure, by his pure man,		
	To vysyte walde vouche ſafe		
	In slyke a place ² ſtode fer fra men.		4365
	þe ^o pure man halfe þe wyne beken ^o ,	<i>to the deliver</i>	
	he bad, ³ and half þe lafe ;		
	God loues a gyfer glade.		
	þe seruand did as he him bade,		
	þe pure pilgryme it takys ;		4370
	To þe seruand ſone he ſayes,		
	Thanke þi lorde be ^o all' wayes,	<i>by</i>	
	þat me þus mery ^o makes.	<i>happy</i>	
	Sikerly ^o I hope and trowe	<i>surely</i>	
	þat grete god ſall' rewarde ȝow		4375
	For ȝour' compaſſioun.		
	þe seruand all' þis ^o wordes recorde ^o ,	<i>these bore in mind</i>	
	And forto ſchew þaim to his lorde		
	baynely ^o he him boune ^o .	<i>readily set off</i>	
	To þe place þare ^o he þe pure man left	<i>where</i>	4380
	he wendis, to ſpeke with' him eft ^o ;	<i>after</i>	
	Away þen ^o was he ⁴ went ^o .	<i>thence gone</i>	

¹ Cf. l. 4114.

² Ellipsis of relative pronoun.

³ Alfred bade that half of each should be bestowed (erogari) on the poor man.

⁴ *I.e.* the poor pilgrim.

A.D. 878.

he fande þe wyne, þe lafe all' hale°, *whole*
 he meruaylde mykil, and told þis tale.
 his lorde þarto toke tent°; *heed* 4385
 Bathe he and his wyfe þat tyde
 Of þis miracle was astonyd,
 And soght whare he had gane.
 Nouthir of his þeyn° wendying, *thence*
 Na of his hider comyng, 4390
 Takyn° fande þai nane. *token*
 þare myght na man take his trace° *steps*
 With' outhen schipping to þat place,¹
 For waters þat were depe.
 It neghid nere þe tyme of none, 4395
 þe fisshers hyed° þaim hame sone, *hastened*
 þe houre of mete to kepe.
 Sore botefull' of ffysche þai broght;
 Th. wkel ffysche ffanged° þai noȝt *took*
 So my.
 þat thre 4400
 Of goddis grace þai were a glade,
 þat in diseese° slike hap. *distress*
 þat þaim was sent slike° store *such*
 Of þat fode, when° þai war fedd. *whence?*
 When nyght come þai busked° to bedd'; *went* 4405
 And sone on slepe þai fell'.
 Elfride lay wakand all' ane,
 he thoght trystily° and made his mane° *sadly moan*
 Of persuyt and of perell'
 þat þe paynyms had putt him to. 4410
 he deuysed what he suld do,
 he meruaylde als emang° *also now and then*
 Of þe pure° pilgryme *poor*
 þat had askyd almose of him,
 And of þe fissue þai fange°. *took* 4415
 As he lay þare lemyd° a light *gleamed*
 Sodanly before his syght,
 lrichteþan þe sonn beeme,
 All' aboute his bedde it shyned.
 he meruaylde mykel in his mynde 4420
 of þat lyght leeme°. *gleam*

Extraor-
dinary
draught
of fishes.A bright
light,¹ The isle of Athelney, among the marshes of the Parret, in Somerset.

A.D. 878.	All' his greuance he forgettys, his syght on þe lyght he settys, he saw a man eldly°	<i>elderly</i>	
and vision of St. Cuth- bert,	Arayed in abite° of a bischope; his hare was blak in heued° and tope°, of countenaunce comly; he bare a boke in his ryght hande Of gospelles with' golde gliterande; with' perle and stanes precieuse þat text° richely semed arayde.	<i>habit, dress</i> <i>head tuft of hair</i>	4425 4430
	Sone to Elfride wordes he saide Were gude and graciose. My frende, he saide, be noȝt aferde þat I haue þus to þe aperde, Na° noȝt our° bysy° be.	<i>book of the Gospels</i>	 4435
	Of þin enmys haue na drede, In my hight° haue hope and hede, I sall' be helpe to þe.	<i>nor over anxious</i>	 4440
	þir frendly wordes made Elfride fayne°; he was freke° his name to frayne°, and what he was, and when°.	<i>order, injunction? promise?</i>	 4440
	he smyled and saide, þat I ame Whaim þou gaf almose of goddis name, þi charite I ken°;	<i>glad</i> <i>eager ask</i> <i>whence</i>	 4445
	Me delited mare deuotioun þine þan outhir þi brede or þi wyne; þou hase a hende° hert.	<i>know</i>	 4450
	Sen þou askes what I hatte°, I say þe goddis seruand þat Men calde me Cuthbert. ¹	<i>kind</i> <i>am called</i>	 4450
who announces the end of the troubles,	For þis cause I come to þe nowe, Frendly to enfourme þe howe þe paynmys þou sall' reprove. Loue mercy, I þe monest°, Rightwysnes, and þe twa er best; þi sons lere þere° to loue.	<i>admonish</i> <i>teach these</i>	 4455

¹ 'I tell thee that men called me Cuthbert, the servant of God' ('Seruum Dei Cuthbertum me pro certo nominari scias'). See p. 11, note 2.

A.D. 878.

the inheritance of all England,

Of england þe kyngdome

þou and þin ayres kyngs sal be come,
and inherit and haue,

4460

Giuen of gods graciouse gift.

My prayer sall' turne 3ow to thrift°,
And fra senschip° saue.*success**ruin*

Leuys leely° to god and me,

live loyally

And I a siker° shelde sall' be

sure

4465

To 3owe and to all' 3oures.

All' þe strenth' of 3our enmys

I sall' schende° and sone supprys°,

*destroy**suppress*

And sende 3ow safe socours.

þarfore, Elfride, all' heuynes

4470

[p. 120.]

Putt away with' gladnes,

And hye° þe vp to morne°,

haste to-morrow

Fande° to þe next° lande to fare,

strive nearest

And fra° þou atteyne þare,

as soon as

Thre tymes þou blawe þi horne ;

4475

þa° blastes sall' þine enmys here,

those

And als feele° of þi frendis and fere°,

*also many**comrades*

Bot all' þi faas° sall' qwake,

foes

þe paynmys pride it sall' expire,

And dissolue as wax at fyre.

4480

þi blastes þaire browes sall' blake°,

blacken

And als° þine enmys herand þi blaste

as

Sall' blake, right so þi frendes als faste

heuy hertis¹ sall' hente° ;*pluck up*

For thing þat meke men oft amendes,

4485

God to schrewes to senschipe° sendes,

for ruin

þat° þai er schamed and schente°.

*so that**destroyed*

To morne or° none to þe° leendys°

*ere**thee**arrive*

Fyue hundreth' of þi best frendys,

and the arrival of a friendly army.

Armed vp at all'°.²

completely

4490

Of þine enmys be no3t abayste°,

abashed

Take þis to takyn° and be trayste°,

*for a sign**sure*

With' in seuen dayes³ aftir sall' fall',

¹ Their hearts which were heavy.² Cf. Robt. of Brunne, *Chron.* l. 11794 (Rolls ed.): 'armed at alle rightes.'³ 'Within seven days after (it) shall fall (that).'

A.D. 878.	A hale oste of all' þis lande		
	At assendoun hill' ¹ bes° at þi hande,	<i>shall be</i>	4495
	And þe as kyng sall' knawe°,	<i>acknowledge</i>	
	And wende with' þe whider þou will',		
	And stiffly stande in gude and ill',		
	Raunged on a rawe°.	<i>in a row</i>	
	þare sall' þou fight with' þe paynmys,		4500
	And make þaim lose bath' lyfe and lymes,		
	And be þan° crowned kyng.	<i>then</i>	
	Fra° þair dedis were þus deuysed,	<i>after</i>	
	Cuthbert away disparysid°	<i>disappeared</i>	
	In þat lyght lemyng°.	<i>shining</i>	4505
	Of all' þir things þat herd Elfrede,		
	he hoped sikerly° to spede°;	<i>surely prosper</i>	
[p. 121.]	To cuthbert he him° comend.	<i>himself</i>	
Alfred rises betimes.	At morne rathely° vp he rase,	<i>early</i>	
	To þe lande lyghtly° he gase°;	<i>with alacrity goes</i>	4510
	Sone god help him send.		
	he blew his horne as cuthbert bid ;		
	his enmys herde þare° þai were hid,	<i>where</i>	
	and his frendis in fere°.	<i>together</i>	
	his enmys herts wex all' agaste,		4515
	his frendes herts were son stedfaste,		
	and confort° was þair chere°. ²	<i>comforted face</i>	
	When it nere to none drewe,		
	Aftir þe takyn° of cuthbert trewe,	<i>token</i>	
	fyue hundreth' men armed wele		4520
	Come to Elfride, and he þaim talde		
	All' his visioun, þai wex all' balde°,	<i>bold</i>	
	þat god sent þaim slike sele°.	<i>blessing</i>	
His speech to his men.	Gude men, he sais, haue we in mynde		
	how our faders þair lyues hase fynde°,	<i>ended</i>	4525
	what tourments and what [tene?] ³		
	þai sufferd, for þair synnes and oures ;		
	Of paynmys lorells° þat her by loures°,	<i>scoundrels lurk</i>	
	Our self þe same þai mene°,	<i>intend</i>	

¹ 'Apud montem Assandune.' Symeon (cap. xxv.) also has 'Assandune.' The Northern writers seem to confound *Ethandun* (Edington in Somerset), the place of Alfred's victory, with *Assandun* (Ashington in Essex), where Edmund Ironside was beaten by the Danes in 1016.

² 'And their faces were gladdened,' i.e. they looked as if comforted.

³ Cut off in the binding.

A.D. 878.	And restyng place to our refuyte°	<i>refuge</i>	4530
	3it haue we nane bot beres rebuyte°:	<i>rebuttal, rejection</i>	
	þarfore, I 3ow beseke,		
	halde we haly an° entent,	<i>wholly one</i>	
	To do saint cuthbert comandement,		
	As men mylde and meke ;		4535
	To god and him lat vs be leele°,	<i>loyal</i>	
	And with' na dedely synn deele ;		
	leeue vices and vse vertues		
	And he will' helpe vs at our behoue°	<i>need</i>	
	Redely° forto prouue	<i>readily</i>	4540
	3one paynmys þat vs persues°.	<i>persecute</i>	
Then they march to ' Assen- dun,'	þan all' þe hoste with' Elfride,		
	To Assendoun þai turne þat tyde,		
	whare þa warlowes° ware.	<i>those warlocks (impious ones)</i>	
	Stoutely and sternely our men þai mett ;		4545
	All' on strenth' þair thrist° was sett,	<i>trust</i>	
	Oure batell'° ¹ to forbarre°.	<i>army hinder</i>	
and win the battle.	Alsome samen° þe batells Joyned,	<i>immediately together</i>	
	With' þair wapens freschly° þai foyned°,	<i>vigorously thrust</i>	
	þe paynmys to dede° war pelt° ;	<i>death forced</i>	4550
	Oure cristen men þai had na harme,		
	Nouthir on heued na on arme,		
	whils þai dede dyntes° delt.	<i>death strokes</i>	
	þare myght men se what it es to traist		
	In goddis <i>grace</i> , and his helpe fraist°,	<i>prove</i>	4555
	and what ² in pride <i>presome</i> °.	<i>presume</i>	
	Gude men had <i>grace</i> , schrewes ware slongen°,	<i>cast away</i>	
	To drery dede° doune war þai dongen°,	<i>death dashed, knocked</i>	
	Bathe grete man and grome, ³		
	When Elfride þe victory had wonne,		4560
	he was cronde kyng, and lorde of lond		
	Made, and all' bretayne.		
	Thurgh' all' his lyfe it lyked him to°	<i>it delighted him</i>	
[P. 122.]	Cuthberts comandement to do		
	With' all' his myght and mayne ;		4565

¹ Judges xx. 42 : 'The *battle* overtook them.'

² Supply 'it is to.'

³ Both captain and common soldier. Cf. Scott, *Marmion*, vi. 34 :

'Groom fought like noble, squire like knight.'

A.D. 878.

And for^o his hostis¹ in diseese^o
 he toke^o, and þaim in sese^o²

*because affliction**accepted seized*

And^o in his rygalte,

also

þarfore he stode in strange stoures^o,³

severe conflicts

And victory, with' hye honoures,

4570

Of enmys ay had he.

Herkyns how anes^o on a day
 Cuthbert cors ledde^o a way
 Suld have bene in a schipp;

*once**borne*

A storme began, thre waves in rann,

4575

þe whilk in to rede blode þan

War turned with' in a whhip^o.

an instant

A.D. 875.

*Auct. de
 Mirac. ii.
 Persecu-
 tion of the
 church.*

In þe same tyme, as storys tell',
 Persecucioun fers and fell'

ignorant learned

4580

Noyed all' northumbirland';

Bathe þe lewed^o men and þe lerde^o,

divers fortune

On sere^o wyse in þat wyked werde^o,

Sorow were sufferande.

Of haly Eland þe bischop þan

Was calde Eardulphus,⁴ a nobil man;

4585

Edradus þe abbot⁵ hyght,

he was wise, of vertues nobill',

þe bischop and he ay of a^o will'

one

Ware^o cuthbert to wirschip ryght.

were

his cors at haly Eland lay,

4590

þe bischop busked^o to wende away

prepared

And it^o lande to lede^o.

of (out of) convey

he thocht of cuthbert's testament;

þe abbot þarto sone assent,

For þus saide blissed bede,

4595

¹ Should probably be 'hestis,' behests.

² This seems to be the verb, with the inflection, as often in this work, sacrificed for the rime, and to be taken with the preposition as meaning 'set in' or 'seated in.'

³ See note at l. 2962. 'Et quoniam sancti Confessoris præcepta, quæ susceperat in penuria, memoriter tenuit in curia, semper et ubique omnibus adversantium moliminibus prævaluit.'

⁴ Sixteenth and last bishop of Lindisfarne, 854-900.

⁵ *I.e.* of Carlisle, whence he was summoned by Eardulph that they might consult on what should be done with the holy body under the persecution by the Danes. (Sym. Dun. cap. xxi.)

A.D. 875.	þat saint cuthbert his brethir ^o bade, ¹	<i>brethren</i>	
	þat gif þai ware in slike state stade ^o ,	<i>bested</i>	
	To bow þaim to scismats,		
	þai sulde sone take vp his banes		
	And with' þaim wende oute of þa waness ^o	<i>those abodes</i>	4600
	Forto eschew debats ^o .	<i>strife</i>	
	þarfore gude menn of renoune,		
[p. 123.]	To passe ^o þat persecucioune,	<i>avoid</i>	
	his body þeyn ^o þai bare.	<i>thence</i>	
	Some of þaim sone were boune ^o ,	<i>ready</i>	4605
	Reuly ^o men of religioune,	<i>piteous? orderly?</i>	
	forthe with' þaim to fare.		
The Hali- werfolk.	Cuthbert folk, ² when þai herde þis,		
	þair household' and þaire house ywis ^o	<i>forsooth</i>	
	þai left, <i>with outen les^o,</i>	<i>leasing</i>	4610
	And, with' þair barnes and þair wyues,		
	Aftir him ilkane stryues		
	Wha myght fastest pres ;		
	For whi, þat pople propirly		
	þat duelt in contre ^o cuthbert by,	<i>country</i>	4615
	his awen ^o pople was calde,	<i>own</i>	
	Be cause he kepid þainn oft fra care ^o ;	<i>trouble</i>	
	Als lange als þai loued his lare ^o ,	<i>lore, teaching</i>	
	To na man were þai thralled.		
	Als ^o be cause þai couthe nozt leue ^o	<i>also live</i>	4620
	Bot vndir him, nowr ^o where cheue ^o	<i>nor any succeed</i>	
	als oþer folk couthe ^o do.	<i>could</i>	
	For þai ³ in contre nozt knawen		
	Kan kenne ⁴ as wele as in þair awen,		
	And gett þaim gudes þarto ^o .	<i>too</i>	4625
	His pepill' in him slike trayste ^o had,	<i>trust</i>	
	þat for few perills were þai radd ^o ,	<i>afraid</i>	
	because, as says þe buke,		
	Wha so did þaim disturblaunce,		
	Cuthbert oft tyme grete vengeaunce		4630
	of þair enmys toke.		

¹ *Vide supra*, ll. 3696-3702.

² 'Populus ipsius,' the 'haliwerfolk' or holy man's folk.

³ Namely, 'other folk.'

⁴ Know (how to live); 'in extraneis æque ut in propriis degere sciunt terris.'

A.D. 875.

Bot na man apply to þat meryte, þat cuthbert kepid þaim in slike plite, for many of þaim were schrewes°.	<i>bad men</i>	
Bot in þis men may fele and fraiste°	<i>prove</i>	4635
What it is in him to traiste, And to loue his lawes. þat time, als his will' was, Thurgh' all' england ner hand° þai pas,	<i>nearly</i>	
berand his body aboute.		4640
þe bischope and þe abbot bathe, For labour lang þai wer nere lathe°	<i>nearly toth</i>	
To rayke° with slike aroute°; ¹	<i>roam a party</i>	
Be cause þai had na hope of rest In englande, þarfore þaim thoght it best		4645
To yreland forto wende. Wyse men þair entent° þai telde,	<i>intention</i>	
To þe same þai counselde þar with þe cors to lende°.	<i>land</i>	
For whi, þai say, it semes to vs		4650
To straunge contre he wil we trus°;	<i>pack off</i>	
For, gif he here wald duell', Som worthy place in to be laide his corse he walde haue puruayde°,	<i>provided</i>	
And to vs som hostell°.	<i>lodging</i>	4655

¹ Reginald (xiv., xv.) gives a very curious account of these wanderings for seven years, how the coffin was carried at first on men's shoulders, how they had a tent when other shelter failed, how the people brought them gifts of money, clothes, and food, how they were reduced to great straits and their number diminished until four bearers alone remained, whose names are given, together with the surnames they received from St. Cuthbert's having revealed to them where they should find *Rap* (halter), *Crite* (horse), and *Cretel* (car). 'Eilaf Tod' appears to have been one of the 'schrewes' mentioned l. 4634; according to Reginald, he stole a piece of cheese, was turned by St. Cuthbert into a fox that ran about with the cheese in his mouth, and then back to himself again, whence his surname, continued to his posterity in Reginald's time, and still a common name in the north. Reginald makes no mention of the proposed voyage to Ireland. Symeon gives a similar account of the wanderings, but with much less detail, in chapter xxvii. We have considerable knowledge of their halting-places, if we may depend on the statement of Prior Wessington (1416-46), most probable in itself, that churches and chapels dedicated to St. Cuthbert were founded at them. Raine gives Wessington's list, and traces the probable course of the wanderings from Lindisfarne to Crayke (*St. Cuthbert*, 43 n.) He rejects the legend of the stone coffin floating down the Tweed, so well known through *Marmion*, as a fabrication of the eighteenth century. Eyre gives a similar itinerary (*St. Cuthbert* (1849), 102).

A.D. 875.	Bot goddis wisdome þat none may take ^o , ¹	<i>grasp</i>	
	his mercy þat all' sorowe sall' slake ^o ,	<i>assuage</i>	
	had ordaynd othir wise;		
[p. 124.]	Of þair trauaile to make an ende,		
	And make his saynt merits be kende ^o ,	<i>known</i>	4660
	he all' ane walde deuysel.		
Working- ton haven.	Þai come to derwent water mouth',		
	þe bischope, þe abbote, þe pepill' couth' ² ,		
	To a hauen of þe se,		
	Whare þe next ^o passage	<i>nearest</i>	4665
	In to Irlande with' cariage ^o	<i>by transport</i>	
	þat time was wonte to be.		
	A schipp was ordaynd þar be forne,		
	þe saynt body was in borne,		
	þe bischope eftir sued ^o ,	<i>followed</i>	4670
	þe abbot and þair counsail samen ^o .	<i>council together</i>	
Lamenta- tions of the people.	þe pepill' wist nozt of þair gamen ^o ,	<i>'game'</i>	
	þar fore alsone ^o þai rewed ^o .	<i>immediately were sorry</i>	
	þe pepill' on þe se banke stode,		
	þe schip sayland away zode ^o	<i>went</i>	4675
	Vn to yreland warde.		
	To cuthbert folk þai saide fare wele,		
	þe pepill' it lyked neuer a dele ^o ,	<i>bit</i>	
	þaim thocht þair happe was harde.		
	þai grett ^o , þai sorowed þair sary werde ^o ,	<i>wept fate</i>	4680
	þai fell' all' doune vnto þe erde;		
	Molle ^o on þair heueds ^o þai scaterd,	<i>mould heads</i>	
	þai make þaire mane ^o , þai raue ^o þair clathes;	<i>moan rent</i>	
	With' þair neuys ^o and with' þair stanes	<i>fists</i>	
	Apon þair breste þai baterd;		4685
	All' þai cryed, allas þat stounde ^o	<i>time</i>	
	þat þai sulde leue ^o and ga ^o on grounde,	<i>live go</i>	
	And be in slyke myschefe ^o .	<i>such misfortune</i>	
	þai say, our patroune, allas þat while		
	þou ert ledd ^o in to exile,	<i>carried</i>	4690
	And we er left in grefe,		
	þou ert reufully fra vs rest,		
	And we to wolues as schepe er left,		
	With' outhen hirde ^o or helpe,	<i>shepherd</i>	

¹ 'Incomprehensibilis.'² Known, *i.e.* by previous mention (4608, 4614).

A.D. 875.	To enmys vs forto vndo.			4695
	Gude fadir, fare agayne° vs to,	<i>come back</i>		
	To þe we crye and 3elpe°.	<i>yelp, call</i>		
[p. 125.] A storm arises.	With' in a while þe wynde chaunged,			
	þe wawes rudely on hight° raunged,	<i>high</i>		
	þar wex a grete tempest;			4700
	A litil before was faire wedir.			
	þe schip weyued° hider and þidir,	<i>wavered</i>		
	And in þe wawes was kest°.	<i>cast, tossed</i>		
	All' þat were þe schipp with' in,			
	þai lay as deed, mare° and myn°;	<i>greater</i>	<i>lesser</i>	4705
	thre grete wawes in spurned°,	<i>dashed</i>		
	It was meruaylous to tell',			
	Sen° plagis of egypt nane slyke fell' °:	<i>since</i>	<i>befell</i>	
	þa° wawes to blode þai turned. ¹	<i>those</i>		
Water turned into blood.	A° lorde god, þi maieste	<i>ah!</i>		4710
	Es meruailous, and þi þi pite,			
	þat, betakyns° slike,	<i>by tokens</i>		
	Leris° vs þi sayntes forto drede,	<i>teachest</i>		
	To honour þe and þaim in dede,			
	þi lordschipe forto like°.	<i>please</i>		4715
	Sone aftir þis harde fitt,			
	þai come agayne to þair witt,			
	þe myracle þai persayued;			
	þair clathes were all' with' blode by 3ett°,	<i>bedrenched</i>		
	þai sawe þan how þai had bene sett			4720
	And in þe wawes wayued°.	<i>wavered, tossed</i>		
	þai grett° and grete sorow made,	<i>wept</i>		
	þat þai fra þe pople glade°	<i>slipped</i>		
	And left þaim desolate.			

The bishop
and abbot
see their
mistake.

¹ Symeon here says that during this tempest the vessel hee'ed over, and that a copy of the Gospels, adorned with gold, fell overboard and sank to the bottom. It was afterwards picked up uninjured on the shore at Whithorn in Galloway (now Whithorn), whither they had been driven (cap. xxvii.), and remained as one of the most valued treasures of the church; it is now preserved in the Cottonian Library (Nero D. iv.), and known as the Lindisfarne Gospels or Durham Book. The circumstance is not mentioned in the original document as published in the Surtees and Rolls volumes, but the Bollandists insert it here in the same form and connection as does Symeon. In the *Acta SS. Ord. Ben.* p. 298, it is given in connection with the account of the miraculous recovery of the book, which is also as in Symeon. Our translator gives it below, 6799-6804, where he is following Symeon.

A.D. 875.	<p>þai knelyd doune before þe saynt, And prayed for <i>pardoune</i> of þat attaynt°, <i>offence</i> þair mysdede to debate°. <i>abate</i></p>	4725
They re- turn to England,	<p>þe sterys man toke þe helme in hande, he turned þe schip agayne to lande, þe wynd is chaungid sone. 4730</p> <p>All' þair felaws were full' fayne°, <i>glad</i> þa rane° vp at þe hauen agayne <i>ran</i> Lightly° with' outen hone°. <i>quickly</i> <i>delay</i></p> <p>þa° þat for sorowe wepid, <i>those</i> Teerys fra þaim for ioy þan drepid°; <i>trickled</i> 4735 þe bischope and his confers°, <i>companions</i> þai grett° for sorowe and for schame, <i>wept</i> And forgyfnes of þair blame þai asked with' bitter teerys. All' was forgyuen, þai were att ane°; <i>at one</i> 4740 With' þe cors þai come ilkane° <i>each one</i> To a toune calde Crayke.¹</p> <p>When þat þai were comen þider, With' cuthbert cors all' to gydir, To þe mynster þai rayke°. <i>proceed</i> 4745</p> <p>þare was an abbot þat hight Gene, þat with' þe body þai beleue°. <i>stay with</i> þe abbot was wele payde°; <i>pleased</i></p> <p>In þat mynster moneths foure þai þaim rysted all' at oure°, <i>thoroughly</i> 4750 And þe cors þare laide. And zitt gods grace þat es maste°, <i>greatest</i> For° þair trauail sulde nozt be waste, <i>so that</i> þair charite to mend°, <i>increase</i></p> <p>þe bischop see agayne restored 4755 At conikecestre,² as bokes recorde. þan þider to descend</p>	
and come to Crayke. A.D. 882.		
A.D. 883. [p. 126.]		

¹ The vill of Crayke, near Easingwold, in the North Riding of Yorkshire, had been given by Ecgfrith and Theodore to St. Cuthbert in his lifetime, with a circuit of three miles around it, as a resting-place on his journeys to and from York. (Sym. Dun. ix.) Hence it appears on old maps as a little circular spot.

² Conchester, or Chester-le-Street, on the little river Cone, about seven miles north of Durham, on the site of a Roman *chester*, as its name implies. The church was of wood. (Sym. Dun. xlv.)

- A.D. 883. Þider þai bare þe saint body,
 þat before at Eland ly,
 And aftir 3eres feelee° *many* 4760
- A.D. 995. To durham, with' þe bischope se,
 It was broght and 3it þare be,
 Whare many hase had þaire heele°. *health*

*I*n þis miracle it es talde,
 A paynym hight onalafbalde 4765
 Sclaundird saint cuthbert;
 At durham,⁴ in þe mynster dore,
 he stode stak faste°, and mysse fore°, *stockstill* *fared amiss*
 he dyed and lost his whert°. *health*

- Auct. de Mirac. iii.* Fra þat saynt was to durham¹ broght,
 And þare þe bischope se° wroght, 4770
 And monkes to kepe þe cors,
 Bischope Eardulphe before meende°² *mentioned*
 To þe blisse of heuen wende°, *went*
 Fra þis werlde made deuorse°. *divorce* 4775
 Alson° a man of grete fame,
 Cuthhard was kalde his name, *immediately*
 Bischope made he was.
 þe paynmys him oft diseesed°, *troubled*
 þe saynt him oft vengyd and meesed°, *calmed* 4780
 Sa þat sone þai passe°. *pass by, let him alone*
 þe bischope had grete bysynes
 To bryng his folk to gudnes;
 Bathe with' worde and dede
 Cuthbert helpid him specially, 4785
 As it was schewed openly,
 O t tymes in his nede.
 In his tyme come ouer þe se
 A paynyme kyng with' grete naue°, *navy*
 Reginwaldus he hight.³ 4790

¹ Read Chester-le-Street. The translator appears to have forgotten himself here.

² Line 4585.

³ This Rægnald or Reginald was a Norwegian viking whose exploits are frequently mentioned in the annals of the time. (Symeon, II. xxvi, Rolls ed.)

Cutheard
 holds the
 see,
 A.D. 901-
 915.

Rægnald
 harries the
 Haliwer-
 folk.
 A.D. 912-
 915.

A.D. 912-915.	Of þe contre þe leste and þe maste° he slowe or oute of contre chaste°,	<i>greatest</i> <i>chased</i>	
[p. 127.]	Thurgh' his mykel myght ; he occupyd all' cuthbert lande, And parted in to twa knyghts hande, Be° euen porcioune.	<i>by</i> <i>fierce</i>	4795
Character of Onalaf- bald.	þai were paynims fers° and fell', And wirschipt bathe þe deuel of hell', To wardly myzt aspyrid ; þar fore ay to hell' þai hyed°, For þe deuel he was þair gyde, To bring þaim to be myrid°.	<i>hastened</i>	4800
	And þof þai were bathe schrewes°, Onalafbald was of wers thewes° To all' men him aboute ;	<i>embogged, confounded</i> <i>bad men</i> <i>manners</i>	4805
	he spared na man of gentryse° Ne° dignite, bot þaim suppryse°, And did þaim harme all' oute°.	<i>gentle birth</i> <i>nor oppressed</i> <i>entirely</i>	
	A mare worthy man if he were, Or of kynreden° þe nobilere, Tc him maste harme he did.	<i>kindred</i>	4810
	To ilk° man he was rebellouse, In all' his dedys maleciouse, Kyndnes to nane he kyd°.	<i>each</i> <i>showed</i>	
	þe gude bischope and all' his kirke, Als° þe peple made he irke°, Thurgh' his malyce knawe[n]¹.	<i>also troubled</i>	4815
	þe maners° þat to þe bischop langed°, To his power he þaim fanged°, And held þaim as his awe[n]¹.	<i>manors belonged</i> <i>seized</i>	4820
The bi- shop's ex- hortations rejected with scorn.	þe bischope wald haue turned his mode°, And oft tyme steryd° him to þe gode, And prayde him syn to l[eue]¹,	<i>mood</i> <i>stirred</i>	
	And forsake his paynym lawe°, And god his creature° to knawe°, And haly kirke nozt reue°.	<i>religion</i> <i>creator acknowledge</i> <i>plunder</i>	4825
	Als at our° he saide him to, Gif þou will' nozt my bidyng do, And þi mysse° amend,	<i>besides</i> <i>fault</i>	

¹ Cropped off.

A.D.
912-915.

Cuthbert will' his wranges wrake,
And sodayn vengeaunce on þe take,
And bring þe to ill' end. 4830

he þir^o wordes sett at scorne, *these*
And did wers þan he did beforene.

Miraculous
punish-
ment.

Sa it fell' on a day, 4835

In to cuthbert kirke he came,
To þe bischope and þe monkes same^o *together*

þus he began to say :
3e manas^o me with' þis dede cors^o, *menace body*
Wetes^o wele of him I gyf na fors^o, *know ye do not care* 4840
he may noȝt me gayne ;¹

Be^o all' my goddis² to 3ow I swere, *by*
With' all' my myght I sall' 3ow dere^o, *injure*

And him *with* all' my mayn[e].
Fra þat vncely syre^o *unhappy knight* 4845

had þus saide þe wordes of Ire,
he turned his fote to ga.

[p. 128.]

þe bischope and his brethir knelyd,
And besoght god þaim shyld
Fra þis warlawe^o ³ wa^o. *warlock's woe* 4850

To þe kirke dore he gon^o pas ; *did*
his a^o fote with' oute was, *one*

And his othir with' in ;
he stode stille, stiff as a stane,
he myght noȝt in ne oute gane^o, *go* 4855

Ne þeyn away wyn^o. *thence get away*

he began to wax all' pale,
And sygnes schewed of his inwarde hale^o ; *trouble*

With' bloddy eyne he gloryd^o. *glowered*
þare come rynnand many man, 4860

For to wondir on him þan,

þat bare of þis recorde.

When he had lange þus tourment^o bene, *tormented*
he cryed orrybelly and confest clene

Saint cuthbert halynes. 4865

¹ He may (can do) nought against me.

² He swore by Thor and Woden, 'Thor et Othan.' (*Hist. de S. Cuthb.* in Surtees Sym. i. 148 ; Rolls ser. Sym. i. 209.)

³ 'Warlowe' may be genitive (warlock's : see l. 4544), or adjectival, or a substantive and 'wa' an adjective. The first and third are more likely.

A.D.
912-915.

And sone aftir þat, in haste,
he was compelled to ʒelde þe gaste,

Was full' of wykednes.

Bot þof all'° his late schryft

although

Did him nouthir helpe ne thryft°,

profit

4870

ʒit neuer þe les

Othir paynyns were so a dred°,

terrified

þat cuthbert men þaire lyfe led

Aftir ward in pes.

Fra° onalafbalde was sa scard,

from the time

4875

þar durst na paynym eftirward

Assayle, ne harme do

To na thing, lande ne rent,

þat to saynt cuthbert kirke apent°,

belonged

Bot lete þaim rest in ro°.

quiet

4880

Here° how þe scottys þat cuthbert suyfe°, *hear sully, dishonour*
And haly eland mynster defuyle,

Sodanly were sonkyn ;

As me¹ talde þat stode by,

þe erthe opynd sodanly,

4885

And all' whik° drew þaim in.

*alive*Auct. de
Mirac. iv.

It was a meruayle talde beforen,

how onalafbalde was forlorne°,

wholly lost

Cuthbert folk noyande°,

annoying

[p. 129.]

Bot it es meruaile to mene°

relate

4890

Ravages of
the Scots.

How þe scottys sonkyn bene°,

were

þat struyd° saint cuthbert land.

destroyed

It fell' aftir many ʒere,

Fra onalafbalde was broʒt on bere°,

bier

c. A.D. 885.

þe scottys were gadird sam° ;

together

4895

Of armed men grete multitude

Passed oure twede flode°,

Tweed river

to cuthbert land þai cam.

þai slew, þai brent, þai robbed, þai reued°,

plundered

þai waste, na wane° standand þai leued,

dwelling

4900

þai spared na elde° na gre°,

age degree

¹ Apparently a miscopying of 'mē' (men).

c. A.D. 885.

Bot all' ouer whare° þai past, *everywhere*
 Man and childe house doune þai cast
 With' grete cruelte.
 And 3it þair selues was no3t fulfilld°, *filled full, satiated* 4905
 Bot haly eland þai walde haue spild°, *destroyed*
 and als° þe monkes abbay, *also*
 þe whilk before men had ay° spared, *ever*
 þai walde haue blemyscht it and bared°, *stripped*
 bot happ° þaim held away. *fortune* 4910
 Guthred
 prepares to
 fight them.
 When Gudered,¹ þe whilk þat time was kyng,
 harde telle of þis felle doying,
 he gedird a litil hoste,
 And towarde þaim he toke his trace°, *steps*
 And thought, if god walde gyue him grace, *4915*
 forto bate° þair boste. *abate*
 At mundynge deene² with' þaim he mett;
 It was nyght, þarfore he lett° *delayed*
 to fyght, bot bade° day lyght. *awaited*
 For he and his counsaile° supposed *council* 4920
 þe scottis at morne be ill' disposed,
 and vnredy to fyght.
 Bot þe scottis his counsail° knew, *counsel*
 Be° som traytours þat were vntrew, *by*
 And to fyght þaim redyd°°, *made themselves ready* 4925
 And, in case þe kyng walde fley°, *flee*
 him to persu, he had forwhy³
 Few folk with him þat tyde°. *time*
 When þe kyng wist þat hoste sa grete
 Redy him and his to bete°, *beat, attack* 4930
 And he na power° had *military force*
 'To gayne stande° þaim in batayle, *stand against, withstand*
 Ne to fley° moght no3t auayle, *flee*
 he was bathe dred and rad'°. *afraid*
 he moysid° mykil in his mynde, *mused* 4935
 With' slyke anguys was he pynde°, *tormented*
 At last on slepe he fell'.
 To him aperde saynt cuthbert,

¹ King of the Northumbrians, 882 to 894, so that this story in point of time should come before the last one, as it does in Symeon.

² Said to be one mile south of Norham. (Leland, *Coll.* i. 329.)

³ 'For why he had,' *i.e.* because he had.

c. A.D. 885.
St. Cuthbert ap-
pears to
him in a
dream.

And comfort cast in to his hert, Slike worde with' him he mell'°.	<i>speaks</i>	4940
Sir kyng, whi ert þou adred Of 3one° scottis sa wyde spred?	<i>yon</i>	
þof þi knyghts be fone°, þou sall' goddis helpe and myne haue,	<i>few</i>	
þe whilk þi few men may° saue, As in many, ¹ ful sone;	<i>is able to</i>	4945
For why° þin enmys, bot myne þe mare, þe whilk my pes° wald nozt spare,	<i>because</i> <i>peace</i>	
þat paynmys neuer ble. . . ²		
[p. 180.] In multitude of men þai trayste°, Be fore þin eyen sall' be abayste°, And sodanly supprysit°.	<i>trust</i> <i>abashed</i> <i>suppressed</i>	4950
As clay of ways I sall' þaim struye°, To 3ow sall' þai do na noye°.	<i>destroy</i> <i>hurt</i>	
þaim semes whik° in 3one stede, Bot in syght of grete god All' 3one oste, bathe euen and od, þai er acounte as deede.	<i>alive</i>	4955
Bid þine oste° fast be arayde, At morne þi baner be displayde, With' spere, schelde, and helme.	<i>host, army</i>	4960
When þou at þaim begynnes to preese°, I say þe þan, with' outen lees°, þe erthe sall' þaim ouer whelme, þou and all' þine sall' be sounde, And stande sauely on þe gronde, With' outen appairement°.	<i>press</i> <i>leasing</i>	4965
Cuthbert disappears, and the king tells his dream to the army.	<i>injury</i> <i>after</i> <i>entirely</i>	4970
Fra° cuthbert had told him his tale, he disparitycht fra þe kyng hale°, And to heuen he went, þe kyng wakynd glade and balde°, And his dreme to þe oste° talde, þai were comfort all'.	<i>bold</i> <i>army</i>	
When morne come, fast þai prest To þe batell', of a reest° ³ To take þe chaunce myght fall'.	<i>resolve</i>	4975

¹ 'Sive in multis, sive in paucis, saluare.'

² MS. indistinct here; may perhaps read 'blemysit,' blemished, injured.

³ With their minds at rest, or made up. Cf. Shakespeare, *Merchant of Venice*, ii. 2: 'I have set up my rest to run away.'

c. A.D. 885.
As soon as
they begin
to fight the
Scots are
swallowed
up.

Alsome as þai to gydir strake°,
Of þe scottis god toke wrake°,
Was meruaylouse to mene°.
þe erthe opynd, þai all' doune sanke,
Nane of þair bodys on bra° ne banke,
Was neuir aftir sene.

struck
vengeance
relate

4980

Gudered and his oste sam°
Stode all' sounde, glad of þis gam°,
And thankid god ilk man.

together
game

4985

þis meruayle had ensample
Of an alde myrakle,

Num. xvii.
25-33.

Of Abiron and datan.

þis miracle tellis vs

[p. 181.]

þare was an Erle hight tostius,
hade a knyght hight warwitt°;
he was slayn sodanly,
In cuthbert mynster he come forþi°,
þe fraunchyse to breke of it.

Barcuith
because he came

4990

Auct. de
Mirac. v.
A.D. 1055-
1065.

In þe kyng tyme saint Edwarde,¹
þar was an erle, him towarde,
of northumbirland';
Tostius his name men call'.

4995

Haldan-
hamal is
imprisoned
at Durham.

þare was a schrew° hight aldahamall',
Was aboute wonand°;

dwelling near 5000

he was a manslaer and a thefe,
To robbe and bryn he was full' lefe°,
þe erle he oft offend.

glad

It befell' þat he was taken,
And in to stithe° fettirs schakyn,

strong 5005

To bryng him to his end.
his frendes, fra slayng him to saue,
Many thinges hight° and many gaue².

promised

þe erle wald na thing ta[ke]³,
Bot enterly° þe erle he swore
þat for his baret° and his blore°
he suld do on him wrake°,

heartily 5010
strife blars
vengeance

¹ We have the same note of time in the Kirkdale dial inscription, 'in Eadward dagum cng & in Tosti dagum eorl.'

² 'Multa . . . offerebant et plura promittebant.'

³ Cropped off.

A.D. 1055-
1065.

Sa þat na golde na siluyr,
 Na gift suld him delyuir,
 Bot he sulde dye for syn. 5015
 Þan þis man was sare agaste,
 And how he myght, his witt he cast,
 To cuthbert mynster wyn°. *get*
 he lay in durham in prisoun,
 With' all' his sleght° he made him boune° *cunning ready* 5020
 his fetters forto breke.
 he was so straytely° loked to, *strictly*
 he myght nozt his will' do,
 Bot bade° his dede wreke°. *awaited death penalty*
 Sa°, in his hert, what for þis¹ *so* 5025
 he had grete dole°, and for his mys°, *sorrow fault*
 And grete contricioun.
 Sa it befell' at þe last,
 helpe of saint cuthbert he ast° *asked*
 With' grete deuocion. 5030
 he had mare drede of his trespas
 þan of þe Erlis manas°. *menace*
 In him self he vowed
 þat gif he myght wyn a way°, *get away*
 Continually aftir þat day 5035
 Mend his lyfe he sould.
 Whils he made þus mykil care°, *grief*
 his fettirs sodanly louse ware ;
 God schewed here his gudnes:
 þan when a man gretys° for his syns, *weeps* 5040
 And oute of his syn wyns°, *departs*
 he gettes here forgifnes.
 þat he was loused° he was glad, *loosed*
 Bot for Iauelers° was he rad°, *gaolers afraid*
 And besyd him° to eschape. *busied himself* 5045
 On cuthbert he sett all' his trayst° ; *trust*
 Bot° he him helpe he was abayste° *unless afraid*
 Away forto schape°. *escape*
 þe Iauelers supposyng° had nane *supposition*
 þat he wald away gane°, *go* 5050
 Bot he wayted his tyde°, *time*

Repents,
and asks
St. Cuth-
bert to
help him.His fetters
come loose,

[p. 132.]

¹ Read, 'what for this and for his mys, he had grete dole.'

A.D. 1055-
1065.
and he
escapes to
sanctuary.

þe fettirs of° his fete he strake,
To þe mynster his way gun° take

*off**did*

And in þar to° gun glide.

also

With' in þe mynster when he come,
he barred þe dores all' and some.

5055

Ware° few þar in° þat time,
For before a litil while,

were therein

Noght þe space of half a myle,¹

Was done þe houre of pryme.

5060

þe same tyme in þat cite

It betid° þe erle to be,

happened

And his courte with' him ;

Barwyth forsaide, of maste pouste°

power

In þe courte a man was he,

5065

Persuyd þe man to nym°.

take

he fand þe mynster 3atis spared° ;

gates closed

As a wodeman° he fared°.

madman behaved

Lat vs þe 3ates vp breke,

Do faste, late° vs no3t sees°,

let cease

5070

Lat° we no3t, for þis deed man pees°,

desist peace

On theues vs to wreeke°.

to avenge ourselves

Gif menslaers and robbours

haue here gyrrh'° and socours,

sanctuary

þai wil dryue vs to scorne.

5075

Gif 3one thefe be vnponyst,

My lorde sal be ouer hey suppryst°,

highly outraged

Oure loose° it is forlorne°.

fame lost

Slike° wordes ill' and schrewed°

such wicked

Spake þat wode° wryche vn thewed° ;

mad unmannerly 5080

he wist no3t what he spake.

he had vnnethis þir° wordes saide,

scarcely these

Saint cuthbert sodanly him flaide°,

terrified

his pryde was putt obak°.

put aback, repulsed

him thought an arow come fra heuen,

5085

Thurgh' his heued° to his hert euen

head

he saide him thoght it went ;

but St.
Cuthbert
smites him,

¹ Half a mile's walk (about ten minutes), a very common mode of expression. 'He had not slepyd but a while, Not the space of a myle.' (*Ipomydon*, 1465.) On the other hand, distances are measured in Holland by hours, a Dutch 'Uur' being about $3\frac{3}{4}$ English miles ; so in German, Stunde = 'hour' or 'league.'

A.D. 1055-
1065.
[p. 133.]

he cryed, he zowled°, with tethe he gnayst; *yelled*
All' þat beheld him were abayste° *abashed*
Of his male talent°. *evil disposition* 5090

þai bare him hame to his In°, *lodging*
he spake na worde mare ne myn°, *more nor less*
Bot sa° thre days he lay *so*
To þe same houre¹ in mykel pyne°, *torment*
And fra° he had so lange lyne°, *after lain* 5095
his lyf it went away.

and in
three days
he dies.

Whare he was grauen° when he was deed, *buried*
Swa mykel stynk was in þat steed,
half a zere and m[are]²,
þat ilk manere of man, 5100
And wyfe°, and childe refused þan
pare away to fare°. *woman*
that way to go

The earl
begins to
do honour
to the
saint,

Fra þat þe Erle saw þis,
he was a ferde, and all' his,
þe man fra þeyn° to take. *thence* 5105
he began wirschip to do,
Aftir þat, þe saynt vnto,
Amendis forto make;
And at ouer° all' þaes° *moreover those*
þat were þe gyrth' maste faes°, *sanctuary's greatest foes* 5110

and pre-
cious gifts
come in.

And stird him³ oute to drawe,
With' gold and siluer and precieuse stane,
To cuthbert toumbe þai come all' ane⁴
pair' trespas forto knawe°; *acknowledge*
þai aske forgyfnes with' gretand° tere, *weeping* 5115
And þare wilfully° þai swere
Neuer syke° dede to do. *willingly*
A text° of þe gospell' *such*
With tresour monkes reparell'°, *book*
Was offerd cuthbert to, *ornament* 5120
And a crosse of curyouse warke,
Bathe for witnes and for marke,
er° zit in þe mynster. *are*
þat þis tale sothe° be witen°, *true known*
In latyne langage it is wryten, 5125
þat schewes þe sothe° clere. *truth*

¹ See l. 5060. ² Cropped off. ³ *I.e.* the criminal. ⁴ As one man.

*H*ow cuthbert cors to haly eland'
 Anes° his pepill ware bryngand', *once*
 par in a while to bide;
 Þe se of° flowyng it abade° *from stayed* 5130
 Whill° þe pepill were all in glade°, *until gone*
 Þai went dry fote þat tyde°. *time*

*Auct. de
 Mirac. vi.
 A.D. 1069.
 King Wil-
 liam makes
 Robert
 Cumin¹
 earl of
 Northum-
 berland.
 The men of
 the earl-
 dom slay
 him and
 his men.*

When first° kyng william reyn began, *the first*
 An° Robert he made Erle þan *one*
 Of northumbirland. 5135

When he come to durham,
 Men of Erledome semyld sam°, *assembled together*
 And hast° þaim to his hand'². *hasted*

To him all' þai were vntrew,
 For all' his court and him þai slew *5140*
 With' grete cruelte.

Þai were robbours and vsed voutrys°, *adulteries*
 Lichours°, þat pure° men supprys°, *lechers poor oppress*
 þat was reuth° to se. *pity*

*The king
 prepares to
 avenge the
 injury.*

Þe kyng had indignacioun ; *5145*

To venge þat presumpcioun,

he ordaynd a grete ost°, *army*

And he buskid° him to com, *prepared*

With' his oste all' and som°, *one and all*

In to þe northe coste. *5150*

Fra þis° tithings þai aspy°,³ *these espy*

Bathe giltles and als° gylty *also*

Buskes° to wende þaire way. *prepare*

Þe gilty dred to be slayne,

Þe giltles dred for þaim be tane, *5155*

And be putt to fray°. *terror*

Þe bischop and his colage wyse,

Þe best of his diocyse,

þai counsaild all' to gydyr

þat þai walde nozt byde þat deere°, *harm* *5160*

Bot cuthberts cors away to beere

þai were auysed whidir.

*Bishop
 Egelwin
 and his
 'college'
 resolve on
 flight.*

¹ *I.e.* of Comines; see Freeman, *N.C.* iv. 235 and notes.

² Cf. phrase 'The letter has come to hand.'

³ As soon as they hear these tidings.

A.D. 1069.

þai demed it better all' to dye
þan with' outhen him to flye.

They go to
Holy
Island.

To Eland ward þai went,
Whare he¹ had bene suppriour,
Also bischope, some tyme before ;

5165

þar to lende^o þai ment
Whils^o þat tithings come þaim to
What þe kyngs oste wald do,
Sykir^o wald þai be.

*stay**until*

5170

þus agayne^o þe euenyng
To þe see bank^o þe cors þai bring,
þan it was full' se^o.

*secure**towards**shore**high tide*

To Eland es^o þair passage
On fote and als^o with' caryage^o

is

5175

Be^o þe se flode.

*also by transport**by*

And so it was full' flode þat tyde^o,
þat þaim bude nede^o þe ebbe abyde,

*iime**them behoved of necessity*

Or^o þai to Eland 3ode^o.

ere went

5180

þe wedir was þat tyme full' calde,²
þai hade þare nouthir house ne halde^o

dwelling

þat þai myght in rest.

þare was grete multitude of men,
Some were febill' and wery^o þen,

weary

5185

And had nede to be gest^o.

lodged

þarfore þe bischop and his brethir^o

brethren

.
.
.

[Here two leaves have been lost, and the narrative stops abruptly; on the next page we have the conclusion of another story. According to the authorities, just as the bishop and the brethren were at a loss what to do, the sea went down to let them pass, though flowing high on every side. And so they at once passed over, dryshod, singing praises to God and St. Cuthbert. In the following Lent, tranquillity being restored, they returned to Durham, and, the church having been solemnly reconciled, the sacred body was replaced. In this section, the writer seems to follow the authorities given in the margin much less closely than usual. He omits several points to which they refer, and mentions incidental matters on which they are silent, so that probably he has made use of some other version of the story, or has been in possession of additional materials. Following this chapter in the *Auctarium de Miraculis* is one containing an account of a thief who attempted to commit a robbery in the church of Durham, and perished miserably, with awful cries and convulsions, soon after the murder of Bishop Walcher in 1080. Then an account of a horse that died suddenly from eating corn belonging to the church, and of

¹ Cuthbert; see lines 1587, 2741. For use of word 'supprior' cf. 5203, n.

² 'Paullo ante Natale Dominicum.' Dec. 10; see l. 7133.

how the owner of the horse was brought to repentance, at which point our MS. goes on, at line 5188, according to the numbering of the *extant* lines. This and the nine miracles which follow (lines 5221-6120) are in the complete editions of the *Auctarium de Miraculis* in the Surtees and Rolls volumes, but not in the abridged and interpolated editions of the two *Acta Sanctorum*. They mostly belong to the time of William Rufus: *Auctarium* viii. or ix. (*i.e.* viii. in Surtees or ix. in Rolls ed., there being a difference in the arrangement of the chapters.]

A.D. 1087-1100.

[p. 135.]

Auct. de Mirac. viii. or ix. Continuation of the miracle of the horse (see the above note).

With' sorow and with' gretynge ^o	<i>weeping</i>	
And with' mykel mournynge, he prayed him of his grace. ¹		5190
In þis man openly Was schewed bathe dome ^o and mercy,	<i>judgment</i>	
Gude ensample to men ; Godis dome punyscht him for his gylt, his mercy helpid, he was noȝt spilt ^o ,	<i>destroyed</i>	5195
his mysse ^o þat he mocht ken ^o .	<i>fault acknowledge</i>	
he was of grete repentaunce ; For his syn he asked penaunce, bot þe monkes thoght þat it was ña manhed ^o	<i>no humanity</i>	5200
Mare penance him to bede ^o ,	<i>command</i>	
his synn he had dere boght. þe supprior he him ledde, For he was so sare a dredde, he durst noȝt wende all' ane ^o ;	<i>go alone</i>	5205
Before þe fertyr ^o ² fell' he doune, And with' grete contricioune To þe saynt made his mane ^o ,	<i>feretory</i>	
And confest what he did and howe, And wilfully ^o þare made a vowe,	<i>moan</i>	
he suld neuer trespas mare	<i>willingly</i>	5210

Prior Turgot brings the penitent to the feretory.

¹ The penitent owner of the horse fell at the feet of the 'præpositus,' here called 'supprior,' as in lines 5203, 5319, and 5417 (*cf.* l. 5166), but in lines 5909, 5921, 5946, and 5995, 'prior.' As he is mentioned in the original narrative as living when it was written, and as this and some miracles which follow are said to have occurred in the time of William Rufus, the prior referred to must be Turgot, 1087-1107, and bishop of St. Andrews 1107-1115. He died at Durham in 1115.

² The 'feretory' is properly the chest or coffin in which a body is placed to be carried for burial, or to rest above ground, or be carried in procession; in the latter cases it would include the outer shrine within which the coffin itself was kept. At Durham, the part of the cathedral in which the shrine stood had come to be called 'the feretory' in the sixteenth century; see *Rites*, 3-6.

A.D. 1087-
1100.

To saynt cuthbert ne nane of his.

þus amendid of his mys^o,Sone aftir hame he fare^o.Of þis did nozt anly^o he,

Bot many othir, þe bettyr be,

And to saynt cuthbert,

With' mare drede and reuerence,

With' mekenes and obedience,

Ware eftir ward conuert.

*fault**journeyed**only*

5215

5220

T*wa hostis durham vmbysett^o; here^o how þe saynt þair purpose lett^o.* *besieged hear hindered*

Auct. de Mirac.
ix. or x.
A.D. 1091.
War between William Rufus and Malcolm III. Northumberland invaded. The Haliwerfolk fly to Durham.

Gud¹ kyng william of ynglande,
And Malcolme kyng of scotlande,

Wer anes^o at grete were^o,þat^o englande and scotland bathehad þar of grete scathe^o,Sa^o aythir othir dere^o.

Malcolme a grete hoste ledd

To northumbirland', þe folk him fledd,

þe pepil of þe saynt

Fledd away with þair gude^o,And to durham all' þai zode^o,To fle þe scottys attaynt^o.

In þat place saynt cuthbert men

hase had refuyt^o ay þen and þen,And bene in sykir trayst^o,For his body es^o þare present.þas men þat were þider went^o,þai wer na thing abayst^o;

þat tyme vnto durham preste

So mony men, wyfes^o, and beste,þe toune vnneth^o myght halde.Malcolm þeyn^o nozt fer^o northwarde

Lay with' his oste, and aftir warde

þider wende^o he walde.*once war*

5225

*so that**harm**so much injured*

5230

*goods**went**attack*

5235

*refuge**sure trust**is**gone**cast down*

5240

*women**with difficulty**thence far*

5245

go

Malcolm besieges the city.

¹ The translator's epithet. On the goodness of the Red King to the church of Durham, see Freeman's *William Rufus*, i. 298, and Symeon, lxvii., there referred to.

A.D. 1091. [p. 136.]	þe 3onge men of þe bischopryke Gadird to gydir wonder thyk On durham southe syde.			
The young men gather against Malcolm's host.	Nouthir scottys ne þe englysch' oste, Outhir for drede or for boste, Durst to othir ryde ; þus þai our draue ^o som what lange.			6250
Durham throughed with folk and beasts,	þe folk and bestes in grete thrange lay with' in durham toun, þat for ^o nouthir þair bestys ne þai Moght no3t sauely wyn ^o away, þai wer nere confusioun ; Gif þai walde outhir ^o oute thryng ^o , þai dred bathe deed ^o and robberyng, þar fore þai held þaim in. Of bestis war full' þe kirke 3arde, þe mynster yles ¹ wer made as warde ^o , bot vytayls were ful thynn ^o .	'drove on'		5255
and the services in the church disturbed.	Of men and women so grete a route ^o , And childer, lay þe kirke aboute, And made slyke ^o noys and cry, þat þe monkes to syng and rede, To do goddis seruice for þair mede ^o , War lettyd ^o oft þar by.	so that because get	either press death	5260
Famine.	Slike hungir and disees ^o þaim ayle, þat som þair neghbur horse tayle To ete wald cutt away, And othir dedis horrybell' Did ilkan ^o othir till' ^o , Ioyfull' ² to here ^o or say. þare was amang þaim murmour sere ^o , It was sorow to se and here. Many for hungir perysde, Als ^o no3t anely faute ^o of mete,	guarded place scanty throng		5265
Summer heat.	Bot of summer þe grete hete, Many of þaim supprysed ^o .	such		5270
	To ete wald cutt away, And othir dedis horrybell' Did ilkan ^o othir till' ^o , Ioyfull' ² to here ^o or say. þare was amang þaim murmour sere ^o , It was sorow to se and here. Many for hungir perysde, Als ^o no3t anely faute ^o of mete,	meed hindered discomfort		5275
	Bot of summer þe grete hete, Many of þaim supprysed ^o .	each one to hear several		5280
	Bot of summer þe grete hete, Many of þaim supprysed ^o .	also want		5280
	Bot of summer þe grete hete, Many of þaim supprysed ^o .	overcame		

¹ Those, namely, of Aldhune's church, which was completed in 999, and destroyed to make way for the present church in 1093. The aisles are not mentioned in the original.

² 'Noyfull' (hurtful, grievous) may have been the original reading.

A.D. 1091.	In slyke sorowe were þai stad°, Of mannes help na hope þai had, þarfore þai consent° best	<i>situated</i> <i>agree it is</i>	5285
Many pray for help.	To pray to god and saynt cuthbert Of° help; to his toubne þai stert, To pray þai wer all' prest°, With' offeryng þe saynt þai payde°, With' grete deuocioun þai prayde him þair help to be. Se of our god þe grete grace : Of ¹ all° he punysche þaim in þat place, 3it mercy of° þaim had he. þai wist neuer how it befell', þe scottys þare na lenger duell', Bot sodanly þai fled.	<i>for</i> <i>eager</i> <i>propitiated</i> <i>although</i> <i>on</i>	5290 5295
The Scots depart, and the English re- turn with joy to their own homes.	When þe englysch oste harde þis, Ilk man went away with' his°, þair armour° hame þai led°. On þe morne ilk a° man and boye With' in þe toun made mykil Joye Of þair deliuerance, And 3itt° þat same day, or° it ende, Mare hap° befell' þaim þan þai wende°, And a lykand° chaunce.	<i>his belongings</i> <i>equipment bore</i> <i>each</i> <i>yet ere</i> <i>fortune weened</i> <i>pleasing</i>	5300 5305
[p. 137.]	For of þair bischop, þat lange whyle ² had bene fra his kirke exile, þai herde he was restorde.		
Sept. 3, 1091.	his officers þan talde þaim þus, Ilk man to his hame gun trus° With' ioy, and thanked our lorde.	<i>did pack off</i>	5310

Here° how a man, like wode° or wors, hear mad
 Any° saint cuthbert monkys hors° once horses
 putt oute of þair in°. stable 5315
 he fell' doune as he war deede,
 And rase nozt vp o° þat steede° in place
 or° þe saint þeyn him gun wyn°. ere got him thence

¹ For 'þof.' Cf. 'at' for 'that' (see *N. E. D.*)

² The bishop, William de St. Carileph, had been absent in Normandy as an exile for three years. (Sym. Dun. lxxvii.) Symeon goes on to relate how in 1093 the bishop began to build the present cathedral. See ll. 7993 sqq.

*Auct. de
Mirac.*
x. or xi.
A.D. 1087-
1100.

It fell' anes þat þe suppriore¹
Of durham, certayn erands fore° *for* 5320
Of þe kirke and of þe cuntre,
To wende forth'² wård was his entent.
Twa of his brethir³ with' him went,
þus talde ane of þaim thre.⁴

Monks in
want of a
night's
lodging.

On a day nere euen it drew, 5325
þe calde of wynter to eschew,
þai buskid° þaim innes° to get. *prepared* *lodgings*

So þai come vnto a toune,
And rade þe stretys vp and doune,
þe Innes were all' full' set, 5330

þat gestnyng° moght þai get nane, *lodging*

Bot a house for þaim self all' ane ;
þai wist° what þai myght do. *bethought them*

A 'good
wife' lets
them
stable their
horses, but
the hus-
band
comes
home and
is very
angry.

þare wond° a gude wyfe be syde,
þai prayde þair horse° moght þar a byde ; *horses* 5335

þe gude wyf sent° þar to. *assented*

þe husbande of þat house was oute ;
When he come hame, with' chere stoute° *stern mien*

he asked wha was so balde°, *daring*
he askyd wheyn° and what þai ware, *whence* 5340

With' outen his leue þat durst þare
hors herbery° in his halde°. *put up* *abode*

When he herd þat þai come fra ferr,
þan wax° his chere° mykill' warr°, *waxed* *mien* *worse*

he cryed fast, haue þaim heyn°. *hence* 5345

A monk
prays him
fair,

þar come a monke and prayde him faire,

For cuthbert sake þai moght repayre

þare, and nozt ga þeyn° ; *thence*

For whi°, he says, so many gestis *because*

þis nyght in þis toun restys, 5350

We get nane othir place.

Ay° þe fayrer þe monke spake, *ever*

In wers wordes oute he brake,
And schewed mare angry face ;

but he
breaks out
worse and
worse,

¹ ' Præpositus monasterii præfatus ' (Turgot, l. 5190 n.)

² Read ' south ' (' Australium Anglorum in partes').

³ Also people not a few, according to the *Auctarium*: ' comitantibus eum populo non paucis.'

⁴ One of the brethren died previously to the event witnessed by the other.

A.D. 1087-
1100.

he myssayde° saint cuthbert,	<i>abused</i>	5355
him and his monkes, with mouth' and hert,		
bitterly he despysed ;		
he rared° and cryed so orribilly,	<i>roared</i>	
þat his neghurs þat hard him cry		
þar of þaim vggyd° ¹ and grysed°.	<i>shuddered</i> <i>trembled</i>	5360
þe hors heltirs° to breke he ran,	<i>halts</i>	
As he had bene a wode° man,	<i>mad</i>	
rarand° and cryand.	<i>roaring</i>	
Before þe hors° in þat stede°	<i>horses</i> <i>place</i>	
He felle doune and lay as deed ;		5365
he sterid° nouthir fote ne hand.	<i>stirred</i>	
All' his house grete sorow made,		
And trowed° þat he his endyng hade ;	<i>believed</i>	
þai busk him forto graue°.	<i>prepare to bury him</i>	
þe supprior sent a monk þidir,		5370
And he and his opir monk to gydir		
prayd god þat man to saue ;		
As° þai prayed þe confessour	<i>also</i>	
To bring þat man oute of þat stour°.	<i>fit</i>	
with in a schort stounde°	<i>time</i>	5375
he couerd° to þe lyfe agayne ;	<i>recovered</i>	
All' his menye° wer ful fayne°,	<i>household</i> <i>glad</i>	
he was sone aftir sounde.		
Fra þat he come to his witt,		
he seys° a monk by him sitt ;	<i>sees</i>	5380
he saide, sir, I þe pray,		
þou will' for me beseke° þe saynt ;	<i>beseech</i>	
For° my myss° I am ataynt°,	<i>because of</i> <i>fault</i> <i>convicted</i>	
In poynt to dye for ay°.	<i>ever</i>	
In his boke says salomon		5385
þat god some tyme chastys a fonn°	<i>fool</i>	
And he is made mare wyse.		
Of þis man fell'° it þat tyde,	<i>befell</i>	
Fra° he was chastyd fra his pride,	<i>after</i>	
him repente ² his folyse°,	<i>follies</i>	5390

[p. 138.]
and at last
falls down
as one
dead.Monks
pray for
him ;he recovers
and re-
pents.Prov. xix.
25.

¹ ' Ugged themselves ; ' the construction is reflexive, like the phrase ' remember themselves,' Ps. xxii. 27 (Prayer-book version).

² ' Repented him,' an impersonal construction, as in Gen. v. 6: ' It repented the Lord that he had made man on the carth.'

A.D. 1087-
1100.

he reuygourd° in strenth' of cors°.

Monkes hors to gest° he had na fors¹

In a hyrne° of his Innes°.

All' his house he þaim proferd,
him self, his godes, he þaim offerd,
to mendys° for his synnes.

Na man trow° þis thing

Done for þe monkys prayng,

Bot for saynt cuthbert sake,

þat þis man, for his rebellyng

To him and his, with' chastying

wald meke and bousom° make.

þat° in þis pure° mans house was done,

In þe kyngs palayce sone

þe man þat sowe° it telde ;

þe kyng and þe lordes for þis

Worschip° god and þe saint Iwis°,

And in hyer honour helde.

*regained vigour body**put up**corner dwellings*

5395

*as amends**let no man believe*

5400

*obedient**what poor**saw*

5405

*worshipped verily*What hap-
pened in
the poor
man's
house is
soon told
in the
king's
palace.**H**ow thurgh' þe saynt se° fysche þai gett, *sea*
his monkes þat wer in hongir sett.

5410

Auct. de
Mirac.
xi. or xii.
A.D. 1087-
1100.The monks
in need of
provisions,

It felle anes° before þe pace°,

þe monkes wer sett in slike° a case,

þat þair gude° and þair rents°

Serued noȝt to puruay°

For store before and to þat day ;

þai wist of na presents.

þe supprior saide before°,²

And oþir officers þat for store

Suld puruay and ordayne,

Some gude warnestore° wald haue broght in, *provision* 5420

þair brethir° after lentyn

forto refresche ful fayne°.

Bot þair nede wex mare and mare°,

Forto borow þai wist neuer whare°,

Bot ȝitt neuer þe lees

*once Easter**such**goods revenues**provide*

5415

*aforesaid**brethren**glad**waxed greater and greater**nowhere*

5425

[p. 139.]

that they
may re-
fresh them-
selves after
Lent.¹ No objection, did not think it a great matter.² 'Præpositus memoratus' (Turgot, l. 5190 n.)

A.D. 1087-
1100.

þe largenes of goddis blissyng
Send þaim som refreschyng,
þair grete nede to sees°.

*make cease*Sixty-five
great fishes
stranded
near Holy
Island.

At haly eland it betide
þat, fra° þe se was ebbid,
Grete fische left° on þe sande ;
þare was fun° sixty and fyue,
þat payres of oxen vnnethis° myzt dryue
or draw to þe lande.

after

5430

*remained**found**scarce*

þat place whare þe fische leende°
Na thing to the monkys pertende ;
of þe fische þai wer lett°.

stayed

5435

*hindered*Tithe
asked and
refused.

þare was a monke þe teend ast°,
Bot haueles° away he past,
right nozt° myght he gett ;
he went with' schame and sorow þeyn°.
Bot god all' myghty sone aftir seyn°

*asked the tenth**empty**nothing at all*

5440

*thence**soon afterwards**niggard's*

þe chinche° pride confounde,¹
And þe monke þat askid his ryght
had releue of god all' myght

5445

With' in a litil stounde°.

time

he loked in to þe se o farr°,
Of many grete fysche was he warr,
wauerand in þe flode ;

afar

Bot for welterying of wawes sere°
he moght nozt 3it come þe fysche nere,
ne gett of þaim na gode.

many

5450

þan saint cuthbert he besoght
þat some of þaim he gett moght,
his brethir° forto fede.

brethren

5455

þa° waters sone away slade°,
þe fische on cuthbert erthe abade,
To help his in þair nede.

*those**slid*

It befell' þis wondir werde°,
All' was opir mennys erde
aboute, bot þat ilk° place

wondrous fortune

5460

same

Whare þe fische lay dry,
þat was cuthberts witterly°.

clearly

As god wald of his grace,

But still
more fish
soon lie
dry on
Cuthbert's
land,¹ ' Mox superba tenacitas confunditur.'

A.D. 1087- 1100.	Als° grete fysche and als feele° had þe monke to take and dele°, As þe men had before ; And 3it twa fishes at our° þar to, At his wille with' þaim to do, ¹ his mynster forto store.	<i>as many</i> <i>distribute</i> <i>over</i>	5465
wherewith to store the minster.	Pure° men thankyd god and wer fayn°, To gif þaim parte þe monk was bayn°, þe remenant hame he sent. þai thank all' god and were glad, And with' all', wondir þai had Of þat grete present.	<i>poor glad</i> <i>ready</i> <i>Easter time</i>	5470
[p. 140.] They last a long time.	Of þat fysche þat þai þus fang°, For to fynde° þaim time lang, þaim left° a grete dele°. In goddis louyng° þai stode stabill', To gyf all' mete in time conabill', þat his hand opyns, And with' his blissing ilk a beste°, Bathe þe maste° and þe leste, to fulfill'° no3t blyns°.	<i>took</i> <i>support</i> <i>remained to them</i> <i>deal</i> <i>praising</i> <i>suitable</i> <i>beast</i> <i>greatest</i> <i>'fill full'</i> <i>ceuses</i>	5480
Ps. civ. 27 ; cxlv. 16.	þis miracle schewed cuthbert, As before time was expert° In his lyfe slik° a nothir. he was anes nede stad° in þe se°, In nede he prayde and mete gat he, to him and to his brethir°. ²	 <i>experienced</i> <i>such</i> <i>need-beset</i> <i>sea</i> <i>brethren</i>	5485
Cuthbert here showed a miracle that had been shown to him.	H ow abbot paule and Erle Robert Toke a place fra° saint cuthbert, Tynemouth' þe name. þe abbot and þe erle als°, In þat same place, for þai were fals, Suffrid payne and schame.	<i>from</i> <i>also</i>	5490
			5500

¹ To do with them as he pleased² See above, p. 51.

A.D. 1095.
Auct. de
Mirac.
xii. or xiii.¹

Þare was ane Robert Moubray,
Nobill' in armes, of grete aray,
Erle of northumbirland,
Saint cuthbert kirke to persew°, *persecute* 5505
And rights þat were þar to dew,
he was ay hynderand°; *interfering with*
he was ay aboute° to waste, *busy*
And mare þan he mought do manaste°, *menaced*
harme forto do eft°. *after*

The church
of Tyne-
mouth be-
longed to
St. Cuth-
bert's
monks, but
was given
to St.
Albans.

Þare was þe kirk of tynemouth' 5510
Of cuthbert right to all' men couth'°; *known*
Fra his monkis he it reft,
And cuthbert monkis þat duelt þar in,
To putt oute he wald noȝt blyn°. *cease*
to ane paule he it gaue, 5515
he was abbot of saint albane,
he with' wrange hase it tane,
to him and his to haue.²

Þan þe monkys of durham
Sent letters and legats sam°, *together* 5520
him to pray and bid
Of þair diserytyng° to sees°; *disheriting* *cease*
Bot he wald noȝt neuer þe lees,
Bot forthe° wrange he did.³ *thenceforth*

Nouthir reuerence of þe saint, 5525
Ne of his monkis ryghtwys playnt,
Made him forto stynt°.

Þe erle raayne° gift he helde *pause*
With' wrang, þat° þai eftir feld° *rapine*
Sorow þat þaim hynt°. *so that* *felt* 5530
seized

The abbot
and monks
come, but
the abbot
soon dies.

Þe abbot sent his monkys before,
With' þaim tynemouth' forto store;
him self come eftir ward.
Alsone as he þe place sowe°, *saw*
A sodayn sekenes on him growe° *to grow* 5535
be gan sone, ill' he farde°, *fareð*

¹ Symeon's account is independent of this, but, although brief, mentions all the circumstances here related. (*Hist. Dunelm.* iv. 4 [63].)

² This transaction was confirmed by royal charters (*Mon. Angl.* 1682, i. 334), and Tynemouth Priory was a cell of St. Albans until the dissolution. On the history of Tynemouth see Freeman's *William Rufus*, ii. 17-20, and Appendix FF.

³ But went on doing wrong.

A.D. 1095.
[p. 141.]
Earl
Robert is
taken and
bound in
Tynem-
mouth by
the King's
army.

At tynemouth' he lay lange seke, and dyed.

To þe Erle aftir þat tyde°

time

þe kyng wex wrathe,
And sent an hoste° him to take.

army

5540

At tynemouth' his refuyt° he make,

refuge

To kepe him fra skathe°.

harm

On þe northe syde and þe este,

Tynemouth' to be prest¹

ffor craggas of þe se ;

5545

All' othir wardes° þare er strang.

defences

þerfore thidir þis erle thrang

with bald° knyghts, sure° to be ;

bold secure

him thoght þat abouen° þat hough'²

upon

he and his men lay sure° ynogh',

secure

5550

And had drede of na man.

þe kynges hoste fers° to þaim layes,

fires

And seges° þaim sharpely twa dayes,

besieges

And þe place þai wan°,

won

With' outhen any enpayment°.

loss

5555

þa° þat were with' in were schent°

those hurt

And woundid, and many slayn.

þe Erle for³ fyghtyng was all' Irke°

weary

And euel woundid, to þe kirke

For girthe° þan is he gane.

sanctuary

5560

Lo goddis dome and rightwisnes,

As haly writt witnes :

þus a synfull' wreche,

In his awen handewarke,

Es tane and has deed° marke

death

5565

For his euel teche°.

fault

In þe same place þat he toke

Fra cuthbert monkys, as says þe boke,

he was tane and bonn°

bound

And to þe kyng led as a thefe,

5570

To suffre reprove and mykil grefe ;

Slike° rewarde has he wonn.

such

So the earl
lost his
honour, as
the abbot
had his
life.

¹ This line is defective in sense, and the rhythm demands two more syllables ; the meaning is probably that Tynemouth could not be 'pressed' or assaulted in the directions mentioned.

² 'Heugh,' a rugged, steep hillside. (Brockett.)

³ Perhaps means 'by reason of.'

A.D. 1095.	he worschipt ^o nozt þe confessor, þarfore he loste his honour, And þe abbot his lyfe.	<i>reverenced</i>	5575
	In tynemouth' þis vengeaunce fell'; Lange tyme þis tale to tell' In many mouthes war ryfe ^o .	<i>was prevalent</i>	

How a clerk at cuthbert graue
þat had þe feuers^o his heele^o haue. *ague fits health* 5580

Auct. de Mirac. xiii. or xiv. A.D. 1087- 1100. A clerk had ague fits.	þar was a clerk of þe southe, A man of wirschip in england couthe ^o , þat þe feuers had ; he was nere hand ^o pyned away, And nere at his endying day, In sorow was he stadd ^o .	<i>known</i> <i>nearly</i> <i>bested</i>	5585
Physicians were in vain.	Lechis ^o did what þai moght do, Bot þai profit na thing him to, bot did mare harme þan gude, For his sekene mare encresyd. he hopid at þe last to be relesyd, if he to cuthbert 3ode ^o .	<i>physicians</i> <i>went</i>	5590
[p. 142.]	he hopid fully at his fertyr ^o , Gif he walde wende þidyr, Forto gett his heele ^o .	<i>feretory</i> <i>health</i>	5595
	For it was þan comoun fame, þat in goddis and saint cuthbert name þare wer heelid feele ^o .	<i>many</i>	
	þan, als seke as he was, To durham he buskid ^o him to pas, And trauayld ^o with diseese ^o .	<i>prepared</i> <i>travelled</i>	5600
He jour- neyed to Durham,	When he come to þe ostry ^o , he was ressayued wirschipfully, þe monkes wald fayne him please ; þare þe feuer lange him take, Bot sodanly, thurgh' cuthbert sake, he was made all' hale ^o .	<i>guest-house</i> <i>whole</i>	<i>discomfort</i> 5605
prayed at the shrine, lost his ague,	At þe fertir a ^o nyght he wakid ^o And prayde ; þe fertir ¹ þat him shaked past fra him, and all' his bale ^o .	<i>one watched</i> <i>suffering</i>	5610

¹ So in MS.; read 'fever.' 'Ague, axes—*fycure*.' (Palsgrave.) The access is the 'ague fit.'

A.D. 1087-
1100.

þe monkis þat at matyns ware
Of þis myracle witnes bare ;
For, when matyns were done,
þe clerk and þe monkys went,
And in þe corsaynt present°

saint's presence 5615thanked
God, and
went home
well.

þai thanked god of his bone°.
With' in fewe dayes aftirward,
þis clerke with' ioy hamward farde°,
his menze° wer all' blithe,

*boon**travelled
household*

When þai sow° him hale and sounde,
þare° gladnes mare and mare habounde°,
þai thanked god oft sythe°.

saw 5620*their abounded
times*

*H*ow a belt tane° was
Anes° fra a childe þat kepyd as°
of saint cuthbert kirke.

*taken**once asses*

5625

þe° þat toke þe belt him fra,
In his eyen he had slyke wa°,
þat þar of him yrke°.

*that man**such woe**he was weary*Auct. de
Mirac.
xiv. or xv.
The boy
that kept
the monks'
asses had
his belt
stolen
while
asleep.

þare was a childe was kepare
Of assys þat þe monkys ware°
of cuthbert abbay.

were

5630

þe childe þat þes assys kepe°,
In a medow he fell' on slepe,
In þe hete of somyr day.

kept

þare were straunge men wirkand,
Ane of þaim, with' his hande,
stale þe childes belt.

5635

When he had þis theft wrought,
he did his warke as he had noȝt
with' na theft delt.

5640

On waking
he begged
the thief to
restore it,
but got
nothing
but abuse.

þe childe waked and his belt myst ;
he spird trestely° gif any wyst
wha had his belt tane.

asked sadly

Ilk man for him self denyed,
Bot be takyns° he aspyed

by signs

5645

þe thefe ymang ilkanes°,
To gif him his belt he prayde,
Bot þe thefe þe childe myssayde°,
Bot ȝit þe childe noȝt left°.

*each one**abused**left off*

A.D. 1087- 1100.	Bot 3it his belt him to betake°, For cuthbert reuerence and his sake, þe childe he prayde eft°:	<i>to give up to him</i>	5650
[p. 148.]	I pray, he says, my belt restore ¹ For his sake þat I trauayle fore°. þe thefe þe childe despysed ; Ay° þe mare he besoght him, Ay þe langer he wex mare grym°, And þe childe supprysed°.	<i>again</i> <i>work for</i> <i>ever</i> <i>fierce</i> <i>oppressed</i>	5655
The thief's contempt of the saint worse than his stealing the belt.	þis thefe of mare synn was ataynt° For þe contempt of þe saynt þan for þe belt stelyng. he bad þe childe his askyng blyn°, And gif he his mouthe opyn, he manast° him to dyng°. þe thefe to ga away began, þe childe foloude and sayde þan, with' a voyce expresse :	<i>convicted</i> <i>cease</i> <i>menaced</i> <i>beat</i>	5660
	Sen I may no3t my belt fange°, Saint cuthbert, þou venge my wrange, And do me ryghtwisnes°. Fra þis was sayde, with outen mare, þe thefs eyen wex wondir sare, And nerehand° all' blynd, þat he myght no3t wele se ; With' outen ledar° nedit he To abyde behynd.	<i>get hold of</i> <i>justice</i> <i>nearly</i>	5670
He goes nearly blind,	his theft began thurgh' syght of eyen, þar fore god sent him pyne° In his eyen be° ryght. he stale þe belt for° he it sowe° ; For his desert° began to growe Sorow in his syght.	<i>guide</i>	5675
	his felawship° þat with' him went Spirde° how þat harme he hent°. he ne wyst whi it befell', Bot° fra þe childe þat asse° kepyd he stale his belt whils he slepyd ; þis cause to þaim he tell'.	<i>pain</i> <i>by</i> <i>because</i> <i>saw</i> <i>deserving</i> <i>fellow-workmen</i> <i>asked</i> <i>took</i> <i>except that</i> <i>asses</i>	5680 5685

¹ This line is repeated in the MS.

A.D. 1087-1100.

þai trowed fully it was for þis,
 þai seke þe childe whare þat he is, 5690
 And to þe seke man him sendys.
 þe childe was glad he was vengyd,
 þe tothir sorowed for þat he did,
 And profird to make amendys.
 he prayde to take þe belt agayne ; 5695
 It to 3elde he was mare fayn^o glad
 þan it before to stele.
 þe childe bot lital þar by sett,
 To forga^o it or to gett ; forgo
 þare with' all' to dele^o, deal 5700
 þe man besoght him oft þat tide ;
 Als^o þai prayde him þat stode besyde also
 To take agayn his gode^o, property
 And to forgyfe him þat Iniury.
 þe childe so did, þe man thraly^o eagerly 5705
 Forth on his way he 3ode^o ; went
 He moght se som what him fra,
 With' outen ledar^o forto ga, guide
 Bot he was no3t all' hale^o. whole
 For^o he wirschipt^o no3t cuthbert, because honoured 5710
 Of his disees^o he was expert^o, disease experienced
 It was cause speciale.

but partly recovers after restoring the belt and being forgiven by the boy.

[p. 144.]

How þat þe se lettid^o anes fleand^o hindered fleeing
 A thefe fra haly eland.

Auct. de Mirac. xv. or xvi.

here before^o 1 it is talde þe hereinbefore 5715
 how anes^o at eland at full' se, once
 On þe wharth^o 2 sodanly, sea-bottom
 A way wex dry, and in men ledd^o bore
 Cuthbert cors, with' whilk þai fledd,
 And past in sykiry^o. securely 5720
 Now here a meruaile sall' be talde,
 how þat anes a thefe balde^o bold
 A stolne hors þare get.

The sea makes a way for Cuthbert's body to pass, but flows up to hinder a bold thief.

¹ Referring to what should follow l. 5187, where see note.

² This word occurs again in lines 5797, 5799; it can only mean the sea bottom between Holy Island and the mainland, which is left dry at low water. 'Warth [warð, Sax. the Shore] a Water-ford. North Country.' (Bailey's Dict.)

A.D. 1087-
1100.

At þe ebb he was fle yng°, *fleeing*
 Bot þe wawes agayne° him bryng, *back* 5725
 And sodanly him lett°. *hinder*

þare was a man þare besyde
 had a horse of hare and hyde
 passyng of cors° and schapp; *body*
 þare ware aboute many theues, 5730
 þat many lele° men oft greues, *faithful*
 ware lyke þat horse to trapp.

It was
usual to
steal one
another's
horses,
but not
from Holy
Island.

þat tyme war wonte þar full' feele° *many*
 Ilk ane fra othir forto steele,
 3it bot neuer þe les, 5735

What thing was to eland broght,
 þai lete it be and stale it nocht,
 trew men myght be in pees.
 Theues war dred of cuthberts wrake° *vengeance*
 And dredand þare to steele or take 5740
 Ony thing with' wrang.

A man put
his horse
there for
safety,

þe forsaide man toke his reede°, *counsel*
 In to þe Ile his hors to leede,
 þat na thefe suld him fang°. *take*

þare was ane ledd with' the deuill', 5745
 And toke in him a thocht euill',
 theft forto do;

For to steele þe hors forsaide,
 þis schrewid° thefe him arayde°, *wicked prepared*
 And waytid him tyme þar to; 5750

but a thief
'led' the
horse away.

Agayne þe saynt reuerence,
 As þe deuill' him ensence°, *taught*
 he ledd° þe hors away. *conveyed*

þe watir þat time was farr ebband;
 þe thefe pryked° fast ouer þe sande *spurred* 5755
 Als faste as he may,

He is
caught by
the flood,

Bot or° he was þe wath'° all' past, *ere ford*
 þe wawes come agayne° him fast, *against*
 And lett° him to passe. *prevent*

Of þis thing he meruaylde, 5760
 What þe se wawes ayled,
 gretely he stonyd° was, *astonished*

A.D. 1087-1100.	<p>he moned° and moysid° in his mynde, þat þe se passid his kynde°; It was noȝt time to flowe.</p>	<p><i>complained mused overstepped its nature</i></p>	5765
	<p>He wald fayne away haue wonn°, Bot in þe wawes he was sa bonn°, þat na passyng he sowe°.</p>	<p><i>gone bound saw</i></p>	
[p. 145.] and quakes for his life,	<p>þe horse swymmed hidir and þidir, he began to whake° and didir°, And of his lyf haue drede.</p>	<p><i>quake quiver</i></p>	5770
	<p>he began to cry and ȝelpe, And besoght god of his helpe, to saue him in þat nede.</p>		
calling on God and St. Cuth- bert.	<p>he cryed, saint cuthbert, haue mercy Of ane wreche vnworthy, þat I here noȝt perysche In body and in saule bathe.</p>		5775
	<p>I am worthy to haue þis scathe° For my syn and my vice. To þe with' all' myne entent°, here I hight° amendement,</p>	<p><i>harm intention promise</i></p>	5780
	<p>gif þou wille me saue, þat I noȝt perysche in þis stede°. Me þis time to saue fra deede°, Saint cuthbert, I þe craue.</p>	<p><i>place death</i></p>	5785
The horse lands him on the island,	<p>þan alson° with' in a while, he wend° he had past fra þe Ile To þe toper lande, Bot to þe Ile, þat he wist noȝt°, Vp agayne was he broght, On his hors sittand.</p>	<p><i>very soon thought</i></p>	
	<p>þe hors wayuand° sone, he left°, And lokyd how he myght fle est°, And turned him to þe se.</p>	<p><i>he knew not how</i></p>	5790
	<p>þe hors wayuand° sone, he left°, And lokyd how he myght fle est°, And turned him to þe se.</p>	<p><i>letting go after</i></p>	5795
and he, seeing the sands all dry,	<p>Amang þe wawes whare he had bene, he sawe þe wharth'° all' dry and clene, Gretely meruaylde he.</p>	<p><i>bottom</i></p>	
	<p>he went ouer þe wharth' swythe°, Of his delyueryng gled and blithe, And of þis thing meruaylde.</p>	<p><i>quickly</i></p>	5800

A.D. 1087-1100. hastens to Durham, and makes his confession.	he hyed° him fast to durham, And to a monke he schewed his blame, And all' þe processe° talde. For gif he helde it sylense he him dred of goddis offens, And of a warr° pull' ¹ ;	<i>hastened</i> <i>story</i> <i>worse</i>	 5805
Job xii. 7.	For, as haly scripture says, Goddis warkes to schew and prays It is worschipfull'.		5810
	H ow a childe fell' vndr' a tre Drawen with oxen, vnhurt was he.		
<i>Auct. de Mirac.</i> xvi. or xvii. A great beam brought for Durham Abbey, in a wain drawn by eight oxen. c. A.D. 1100. The oxen rest at the town gate.	þare was anes a tre arayde°, In þe kirke wark° to be layde Of þe mynster of durham. ² It was of eght oxen draught°, It was in a wayne wraught° ³ for to be broght hame. þai come to þe toune 3ate°, þai lete þair oxen in þe gate° A while standdand rest, þat þai suld no3t be dull' and slawe, Vp agayne þe hille to drawe, ⁴ þar of þai ded° þe best.	<i>prepared</i> <i>fabric</i> <i>draught</i> <i>wrought, put</i> <i>gate</i> <i>road</i> <i>should do</i>	 5815 5820
Children are running about. [p. 146.]	þar ware childre dyuers rynnand In þe strete, and þaim playand°; to peryls þai toke na tent°.	 <i>disporting themselves</i> <i>heed</i>	 5825
One falls under the beam.	Ane of þaim þe tre fell' vndir ; It was to se a mykil wondir þat he was no3t schent°.	 <i>killed</i>	 5830
The oxen go on,	Whils þe childe lay vndir neth, þe oxen bront° forth' with' a breth° ⁵ ; þe wayne men wer no3t ware	 <i>started</i> <i>an impetuous movement</i>	

¹ Cf. l. 7410, where the same word is used as a verb.

² The present church: 'ad ecclesiam, quæ nunc in illius honorem venusto admodum opere fabricatur.' This piece of timber probably forms part of the roof.

³ Cf. 'do' in old sense of 'put.'

⁴ The gate was about halfway up the steep hill by which the Bailey and the Palace Green are approached from the city, thus leading from the unwall'd part to the enclosure of the castle and abbey.

⁵ The original writer gives us a lively touch: 'ubi stimulato bove trabes moveri cœperat.' We must suppose that the leading ox had just felt the point of the goad.

- c. A.D. 1100. Pat þe child was in þat case.
 Þe childe cryed on lowde, allase, 5835
 And þe wayne men mare ¹.
 Þe tre on his the^o lay, *thigh*
 And rolled forth' warde in þe way,
 when he for helpe cryed ;
 þar ran sexten^o men in a dryft^o, *sixteen drove, crowd* 5840
 Vnneths^o þe tre end myght þai list,
scarcely
 to saue þe childe þat tyde.
 It was grete meruayle to mene^o, *relate*
 Ant^o slike full' seldyn^o had bene sene, *and seldom*
 Pat a tre sa large, 5845
 Pat crused^o and brak bathe erth' and stane, *crushed*
 Brake noȝt a childes bane,
 Ne did him na charge^o. *nothing of importance*
 Men wend^o his the^o bane had bryst^o ; *weened thigh burst*
 he had na harme in bane ne wrist, 5850
 ne of hurt na takenyng^o *indication*
 Bot þe skyn a litil torne.
 he went and playde forth' as be forne,
 he lett^o þarfore na thing^o. *left off not at all*
 Of pis myracle was na drede^o *doubt* 5855
 Pat it was goddis and cuthberts dede,
 For he walde noȝt
 Pat any thing suld noy^o do, *injury*
 Pat his kirke warke vn to,
 to lay þar in, was broght. 5860

the child
cries,

but is not
hurt.

Cuthbert
prevented
harm from
what was
for his
church.

In þis miracle tald sal be
 how þat robbours, on þe se,
 robbid cuthberts gude
 Oute of a schip ; þar fell' tempest,
 In to eland war þai kest 5865
 with^o a flowyng flode. *by*

*Auct. de
Mirac.
xviii. or
xxiii.
A.D. 1087-
1100.
The
Abbey's
ship at
HolyIsland*

þar was a schip was wont to bere
 Fra hauen to hauen merchands chaffere^o. *wares*
 Þis schip led^o þings sere^o, *bore diverse*
 Pat wer nedeful day be^o day *by* 5870
 To þe vse of eland abbay,
 to monkys ² þar lyued in fere^o. *together*

¹ Marred, brought to a stop ?

² Supply 'who.'

A.D. 1087-
1100.
taken by
pirates.

On a day þe schip was tane
With^o robbours, and þe gudis ilkane *by*
þat saint cuthberts ware. 5875

The sailors
get to land.

With' halfe þair men þis schip þai mande,
þe schip men wan^o vn to þe lande *got*
þaim self to saue fra care^o. *grief*
þir^o robbours wand vp þair sayle, *these*
To þe hey se with' euel hayle^o,¹ *hail* 5880

And with' ill' conciens,
þai sayled ma^o trew men to persew. *more*
Goddis dome þai myght nozt eschew^o, *avoid*
Ne fle his presens.

[p. 147.]

When þai ynogh' robbit, 5885
þai buske^o þaim hamward forto flitt;
þai had nozt þair entent^o. *prepare*
purpose

The pirates
are caught
in a great
storm,

þare rase vp a storme and wynd,
þat in perile sone þaim bynd^o, *bound*
And made þaim nere schent^o; *destroyed* 5890

þai wer kasten vp and doune,
Ay in poynt forto droune,
To perysch' saule and cors^o. *body*

For þair fals robberyng,
And opir ill' mysdoying, 5895

þair conciens þaim remors^o; *'remorsed'*
What for trauell^o, what for drede *labour*
O ded^o, and for vytails nede, *of death*
And mys hope^o of^o þair synn, *despair by reason of*
þai wer all' discomfyd^o. *discomfited* 5900

and are
cast on
Holy
Island.

To Eland hauen at þat tyde
Vnwittandly þai wynn^o. *arrive*
þai wer nozt knawen what myster men^o, *sort of men*
Nozt 3it what þai ware ne when^o; *whence*
þaim semed law^o of degre, *low* 5905
þai feyned þai war at grete myschefe^o. *misfortune*
þair feynyng made men of mercy lefe^o *glad*
of þaim to haue pite.

¹ Cf. *Chester Plays*, vol. i. p. 52 (Wright):—

'Yea, sir, sette up youer salle,
And rowe fourth with eville haile.'

York Plays, p. 352 (Smith):—

'Come helpe to haale, with ille haile!'

Compare also the phrase 'with an evil speed.'

A.D. 1087-1100. They are hospitably received.	<p>þe prior¹ of þe mynstere Calde þaim to mete°, as frendes dere, And þaim refrescht oft sythes°, And was to þaim liberalle, And did þaim gude in specialle, of many oper wyse.²</p>	<p><i>meat</i> <i>oft times</i></p>	5910
The monks' ship arrives, and the sailors recognise the pirates,	<p>It fell' aftir be° happe and sort° þe monkys awen shipp come to þe porte, þe schipmen sees þir° theues. þai bathe meruaylde and were glad, þat þai wer þare o° þat wys stad°, þai had done slyke° myscheues. þe schipmen wendys to þe priour, And haylsid° him with' honour, he said saluz° agayne.</p>	<p><i>by chance</i> <i>these</i> <i>on situated</i> <i>such</i> <i>greeted</i> <i>Salus!</i></p>	5915
whom they desire to have punished.	<p>Sir, þai saide, we meruayle vs, þat 3e ressayue þir reuours° þus, þat has done 3ow slike trayne°, 3our kirke gudes þai haue reft, And many othir 3it will' eft°, May þai° wynn away þat fraught° 3our godis 3ondir þe schipp. Gif þir theues away slipp, 3e haue grete los parfay°, And many othir ma° þan 3e. We sawe þair compers° slane be, þai er soght to þe same; þarfore it is our aller reede° þat þai be putt to schames deede°; to spare þaim it is blame.</p>	<p><i>robbers</i> <i>treachery</i> <i>again</i> <i>if they may</i> <i>freighted with</i> <i>by my faith!</i> <i>more</i> <i>compeers, fellows</i> <i>counsel of us all</i> <i>death</i></p>	5925
[p. 148.] One was ready to put them to the sword, but they knelt	<p>The robbours all' stode still' and muse, þai couth no3t þaim self excuse, To speke þai had na worde. had no3t bene reuerence of þat place, þare was ane° redy, for þair trespas, to putt þaim to þe swerde. þai had some traist° of þair belde°: Be fore þe prior doune þai knelyd,</p>	<p><i>one</i> <i>trust protection</i></p>	5940

¹ 'Sæpe-memoratus eccles:æ præpositus' (Prior Turgot, 5190 n.).

² Compare l. 6224 for the phrase.

A.D. 1087-
1100.
before the
prior and
begged for
their lives.

And asked þair lyues gretand°. *weeping*
 he vndirstode all' þe chaunce,
 And how þe saynt toke vengeaunce ;
 he thoght and stode moysand°, *musng* 5950
 he meruayld þat vengeaunce þaim ataynt° *seized*
 Or° any man of þaim made playnt, *ere*
 Or þai þair trespas knew.
 he moysed als wa° how þai war *also*
 Dryuen in þe se flode so far, 5955
 And to þat place drew°, *drawn*
 And putt in pouste° of þat wane° *power house*
 Of whilk þai had þe gudes tane
 Forto haue reddour° ; *rigour (of justice)? retribution?*
 how saynt cuthbert þare had leuyd, 5960
 And als° bene bischope þare and cheuyd°, *also prospered*
 And als had sepultur.
 Fra° þus his wittes he kest aboute, *after*
 What he sulde chese° he had grete doute, *choose*
 Of ane of þir twa, 5965
 Wheþer he sulde his schipmen wille
 To sla þir theuys let þaim fulfill',
 Or els to lete þaim ga.
 On þe ta° syde he thoght *one*
 þe wrange þat þai had wroght 5970
 him and his mynster to.
 O° þe toþer side he mende°, *on considered*
 For þair gilt men walde þaim shende° ; *slay*
 he thoght mercy to do.
 Abowen dome° he raysid mercy, *above judgment* 5975
 And sow° þare what vylany° *saw low estate*
 þai had and war supprysd°, *oppressed*
 What disees° and trauayle, *discomfort*
 What harmes in þe se þaim ayle,
 And suld haue bene perysd. 5980

but decides
not to add
to what
God had
done,

him thoght it was na ryghtwysnes,
 Fra god had vengyd, to do mare stres°. *distress*
 he remoued þaim fra þeyn,
 To tounes þat to his kirke pertenyd
 he þaim sent fra harme to shend°, *defend* 5985
 And fedd þaim of his awen,

A.D. 1087-
1100.
and they
are allowed
to go their
ways.

Whils° þair accusars had þaim forgetyn; *until*
 Þan ga þair wayes were þai letyn°. *let, allowed*
 Þair schipp, with' all' þair pelf°, *property*
 To þe mynster þai betake°, *hand over* 5990
 Full' amendis forto make
 to þe monkys þaim self.

How a 3onge man felle a tre,¹
 Thurgh' saint cuthbert helpid was he.

Auct. de
Mirac.
xxi. or xix.
Prior Tur-
got has a
great bell
cast in
London,
and
brought to
[p. 149.]
Durham on
a truck.

Aftir warde þe priour² 5995
 Of durham, to þe saint honour,
 gart° make³ a grete bell'. *caused to*
 Vnto durham fra londyn
 Þis bell' suld be broght with wyn°. *joy*
 of þis wyse it befell': 6000
 On a sledd°⁴ it sulde be layde, *truck*
 Men and oxen were þare arayde° *prepared*
 to trus° þat bell' so large, *pack off*
 Þof all'° þe sledd ware strange° and toghe, *although strong*
 3it it was no3t strange ynoghe 6005
 to bere slike° a charge°. *such load*
 Þe sledd it bare so grete fothir°, *load*
 Þat nere ilk° pynn birst fra othir. *nearly every*
 It stode in þe strete,
 Wryghts had ynogh' to do, 6010
 Forto putt þair craft þar to,
 It to help and bete°. *mend*
 In þe way whare it was playne°, *level*
 Oxen it drew with' myght and mayne;
 bot whare a hill' descend, 6015

¹ This heading does not correspond with the story, unless it be meant that the young man (who was putting something right in *anterioribus curriculi*) fell off one of the shafts, which might perhaps be called a 'tree' for the sake of the rime. We have 'axle-tree,' 'roof-tree,' 'sadd e-tree.'

² 'Memoratus prior' (Turgot, 5190 n.). So that the bell would probably be hung in a temporary way at first. Possibly, however, the original central tower may have been ready to receive it.

³ This expression occurs in the inscription on the second bell at Alkborough in Lincolnshire: + *iesv · for · yi · modir · sake · save · al · ye · sarls · that · me · gart · make · Amen.*

⁴ 'Vehiculum.' 'A trucke or sled with low wheelcs,' Florio, p. 37, in Halliwell. 'Wayne' in l. 6097.

A.D. 1087-
1100.

All þe dryuers ware agaste°,
 þat þe sledd suld ga our° faste,
 And þe bell' on end.¹

afraid
over

A monk of
Durham
sees to the
casting and
carriage.

þare was a monke of durham,
 To helpe to kary þis bell' hame;
 he made it to be 3ett°.

cast

6020

Be cause him thoght it 3ett wele,
 he did his bysynes ilk a dele°
 to durham it to gett.

every bit

þe bell' it was so grete and royde°
 þat of þe caryage he was oft noyde°;
 bot he traist° in cuthbert,

'rude,' unwieldy? 6025

*troubled**trusted*

For his help in othir case
 To his seruands in diuers place
 þis trew monk had expert°.

proved

6030

Twenty-
two oxen to
draw it.

Oxen twenty and twa
 War drawand þis bell' full' thra°.

vigorously

þar was a 3onge man,
 he come nere þe sledd vnto,
 Some helpe þarfore to do
 he made him bysy þan.

6035

he was putt in grete wathes°;
 þe whele faltird° in his clathes,
 þat ware lange and syde°,
 And kest° him, and him vndir
 he was whrassid° all' in sondir.

*dangers**caught**descending to the ground**threw*

6040

*wrested**dead**but that think*

As deed° he lay þat tide:
 Bot° he war deed wha suld wene°,
 þat slike a grete charge° had sene
 abouen° his body fall'?

*load**upon*

6045

With' outen voice and steryng°,
 With' outen witt° he was ligyng,
 And semed deed at all'°.

*stirring**consciousness**quite*The monk
is in point
to swoon,
but cries to
St. Cuth-
bert.

þe monke of durham before sayde
 Of þis case° was afrayde,
 he was in poynt to swoun.

mishap

6050

he cryde pitously, saynt cuthbert,
 What dose þou? say° me whare þou ert°,
 To vs þou art nozt boune°²;

*tell art**gracious*¹ Apparently to be connected with *ga*, 'come to an end.'² 'Flow'rs . . . Nature *boon* Pour'd forth,' etc. (Milton, *P. L.* iv. 241.)

A.D. 1087- 1100.	Rewardes þou þus þi seruands þat to þi seruyce puttys þair hands? Allas, whi es it þus? We haue þe noȝt now in þat wonn ^o ,				6055
[p. 150.]	Als before we haue þe fonn ^o . helpand be now til ^o vs, Gude fader, help, he says. he bad þan him vp rays A litil fra þe grounde. Fra ^o he was vp ryght sett, he began his spirits to gett with' in a litil stounde ^o .	<i>wont, habitude found to</i>			6060
The young man re- covers.	Þis was þe first worde þat he spell ^o : Þis es, he sayde, a heuy bell'. þe monke spird of his fare ^o , his ansuer made þe monk glad. he saide litil harme he had, And þat he felyd na sare ^o . þai did of ^o his cote to se Gif his banes ^o to gydir be. All' hale þai þaim fande; In synnes ^o , in Ioyntes, in fell ^o , and flesh', Noȝt harmed þe valu of a resch ^o , Nouthir in fote ne hand, Bot all' anly ^o þe ȝong man sarke ^o Of some ryuyng ^o had a marke In þe same place Whare þe whele at our ^o went. His cote was na thing rent, þat his body brace ^o . Vp on his fete þai him flitt ^o , For he moight noȝt ryde ȝitt, On a staffe he leend. he went forthe softly, Full' deuysed ^o , þe bell' by ^o , To durham forto wende. Ay þe ferrer ^o þat he gase ^o , Ay þe langer, mare strenthe he hase, his staff away he caste;	<i>after time spoke enquired how he fared sore took off bones sinews, skin rush 'alonely' shirt tearing over wrapped shift decided beside farther goes</i>			6065 6070 6075 6080 6085 6090
His first remark.					
He is no worse.					
He walks by the truck, using a staff,					

A.D. 1087-
1100.

At þe last he was all' hale°, *whole*
 And vp ryghts with' outhen bale°, *harm* 6095

Sone forth' his way he past;
 He went forthward' with' þe wayne,

and is
ready to
help.

And to help he was full' bayne°, *ready*
 þe bell'¹ na harme toke°. *might take*

The monk
is right
glad, and
thanks
God.

þe monke þan had mare gladnes 6100
 þan before heuynes.

he lykid on him to loke,
 he knew wele godds help come nere,
 Be° prayer of his saynt dere,
 whar mannes help myȝt noȝt do. *by* 6105

he was blithe° of þe myracle, *glad*
 he had hope als° at his wille *also*

Durham to come to.
 he thanked god with' hart and tong,
 þar went with' him þe man ȝong, 6110
 be fore in perile was.

[p. 151.

Ten myle þat day he went,
 God his heele haly° him sent, *health wholly*

At Durham
the young
man re-
turns
thanks at
the fere-
tory.

To durham forthe he pas. 6115
 When þat he come pidir,

he hyed him to þe fertir°, *feretory*
 þare on knes he knelyd,

And thanked god our saueour,
 þat, þurgh' mede° of his confessour, *merit*
 Fra sodayn deed° him shelde°. *death shielded* 6120

Sym. Hist.
Eccl. Du-
nelm. lib.
iii. cap. 2
(37), and 3
(38).
post A.D.
999.

How, in place whare he lay before,
 Seke men of heele° had restore°. *health restoration*

Fra° cuthberts cors° was translate *after body*
 Oute of a kirke some tyme,² þat

¹ (That) the bell, etc.

² 'Transacto nanque tempore non parvo,' i.e. 'some time' after the translation from the wattled church to the white church, which was in 998. The concluding sentence of Symeon's thirty-seventh chapter reads as if the white church were something different from Aldhune's church, and so it is understood by Hegge, although patient of a construction making the 'alba æcclesia' and the 'major æcclesia' to be the same. *Rites of Durham* first speaks of the 'white kirke' as if distinct from the 'great kyrke' (p. 57), but afterwards (p. 61) of the 'white chapell,' which Aldhune 'had newly built, which was a part of the great church which was not yett finished.' Reginald, however, distinctly speaks of Aldhune's church as the 'Alba Ecclesia' with two towers, &c. (chap. xvi) Is it possible that the white

post A.D.
999.

wand° kirke was called beforne°,¹ *wattle above* 6125

In to þe kirke was called white,

þar come a woman in ill' plyte,

þat was in scotland borne.

Fra childe litill' scho had been seke;

Ilk man hir sow° or woman eke

saw 6130

wald haue compassyoun.

hir fete, hir knees, war crokyd bakward,

Sho crepyd on hend°, hir thoght it hard, *hand*

fra place to toun to toun.²

So it be fell' þat sho came

6135

To þe wand kirke, to durham,

whar cuthbert cors had lyne°.

lain

Sho was þare a lital stert°;

time

Thurgh' helpe of saynt cuthbert

scho gat sone medecyne°

cure

6140

Of þe sekenes þat had hir pynde°;

tormented

hir lymes, hir synnes°, turned° to þair kynde°.

sinews

returned

vp scho began to ryse;

[nature

Sho felle doune to þe erth' agayn,

And sodanly, with' myght and mayn,

6145

All' on loude° sho cryes.

aloud

Alson° on fete sho stode vp ryght,

immediately

hale and fere° in force and myght.

sound

Sho thanked god with' hert,

þat had made hir hale and sounde,

6150

þat sho moght walke forthe on grounde,

thurgh' prayer of saint cuthbert.

In þe cite fra° men þis knewe,

as soon as

To þe kirke in haste þai drewe,

And þe bellis rang.

6155

þai thanked god interly°,

heartily

And with' deuocioun þe clergy

te deum to gydir þai sang.

church was a predecessor of the present St. Oswald's, in the walls of which portions of Saxon crosses have been found, and that Reginald, writing c. 1160, is confounding two distinct buildings? Raine thinks the white church was a temporary building of wood, more substantial than the wattled church. (*St. Cuthbert*, 57.)

¹ See Sym. *Hist. Eccl. Dunelm.* iii. 1 (36); and *post*, l. 6900.

² This line appears to be corrupt. Symeon has 'de loco ad locum.' We might read 'From place and town to town,' or, 'To pace (pass) from town to town.'

After the translation from the wattled church to the white church, there came a crippled woman to the former,

and soon was cured.

They ring the bells and sing *Te Deum*.

<i>post A.D.</i> 999.	Pis woman þat was þus helyd, hir helyng scho na thing concelyd.		6160
She goes to Rome and other places, and men are stirred to come on pil- grimage.	Sho wendis ^o fra place to place, To Rome and diuers kyngdoms, And pis myracle, where sho coms, Sho tellis, was grete solace.	<i>goes</i>	
	Be ^o hir tellyng men wer steryd, And diuers to þe saynt speryd ^o , and come in pilgrimage.	<i>by</i> <i>sought</i>	6165
	Witnesses of the miracle.	Prestis and religiose, þat sow ^o pis at durham house, tald þis, all' men of age.	<i>saw</i>

[p. 152.]

<i>H</i> ow þat kyng William þe saynt gert wende ^o fra durham, þe time of bischope walchere, þat was þe first clerke seculere Bischof of durham, With' outen ^o ane ¹ be symony Made, and aftirward putt by With' sorow and with' schame.	<i>made go</i> <i>except</i>	6175
--	---------------------------------	------

iii. 19 (54).
A.D. 1072.

kyng william come fra scotland, And his hoste ^o him folowand, To durham gun ^o he fare. Forto witt ^o he made grete force ^o 2, Gif saint cuthbert hale ^o corce, As men saide, lay þare. Men saide ^o him þat it was sothe ^o ; he wald noȝt trowe ^o , bot made him mothe ³ ,	<i>army</i> <i>did</i> <i>know</i> <i>effort</i> <i>whole</i> <i>told</i> <i>true</i> <i>believe</i>	6180 6185
--	---	--------------------------------------

and says he
will see if
what is said
of the body
be true.

And said he wald it se. ⁴ Bischops, abbots, and prelate, And oper men of diuers state, - þar with' him had he.		6190
--	--	------

¹ Eadred, who bought the bishopric from Hardicanute out of the treasures of the church in 1041, but whom divine vengeance suffered not to live more than ten months. (Symeon, *Hist. Eccl. Dunelm.* ch. 44.)

² Cf. the French *il s'efforça*.

³ Weary; he showed himself tired of merely being told, he said he would see for himself.

⁴ At a later time (see Florence, 1104) some doubts as to the body of Saint Cuthbert were raised by 'quorundam incredulitas abbatum.' (Freeman, *N. C.* iv. 520 n.)

A.D. 1072.
If not, he
will slay
the
magnates.

He had *purposte* in his thought,
Gif þe corce þare wer noȝt,
All' þe gentils^o to sla,
And namely^o first þe gretteſt
Of þe contre he manest^o,
to do þaim stress^o and wa^o.
lerde^o and lewed^o were all' in drede,
þai prayde god, for þe ſaint mede^o,
to ſaue þaim fra diſees^o.

magnates
especially
menaced 6195
distress *woe*
learned *unlearned*
merit
trouble

On All-
hallows'
day Biſhop
Walcher
ſings the
high maſſ.

All' halow day was þis,
þe biſchop ſang his meſſ^o Iwiſ^o
Walchere, god to plees.
Fra þe hey^o meſſ had bene done,
þe king thought to ſe ſone
þe body of þe ſaynt.

6200
mass *certainly*

The king is
ſuddenly
taken ill,

Sodanly he chaunged colour,
he wex ſa hate^o in ſlike^o a ſtour^o,
he was made all' faynt.

hot *such* *turmoil*

He moght noȝt, for payn grete^o,
Thole^o na while ſo mykil hete,
Ne ſa grete dere^o.

great
endure 6210
harm

To wende away faſt he him paynd^o;
Fra^o grete feſte he had ordaynd,
he left þar all' his gere^o.

troubled himself
after
things

and rides
away aſ
faſt aſ he
can.

He toke his hors, away he rade,
Be^o way taryng nane he made,
he ſtreynd^o his hors to rynn^o.
To bid him haſte it waſ na bote^o;
he light neuer doune on his fote

6215
by
constrained *run*
no good, i.e. superfluous

Whil^o he to teſe^o moght wynn^o.
Be^o þe time he come to teſe,
Of þe hete þat him diſees^o,
ryght noȝt þan he felde^o.

till *Tees* *get* 6220
by
troubled
felt

When he
comes to
the Tees he
is better,
but afraid
of the ſaint
for the
future,

Fra^o he waſ of þis wys flayde^o,
All' þat of þe ſaynt waſ ſayde
fra þan forthe trew he helde,

after *frightened*
6225

and be-
comes a
ſuccourer
of the
Church.

And many grete gifteſ gaue
To hiſ kirke for euer to haue.¹
In biſchop William days

¹ See below, 8325, etc.

[p. 153.] he helpid seculers to putt oute 6230
 Fra þe kirke, and monkes deuoute
 sett þare, as story^o says.¹ *history*

How saint cuthbert Ranulphum flay^o, *frightened*
 þat walde streyn^o his folk kyngs tax to pay. *constrain*

iii. 20 (55). On a tyme kyng William 6235
 c. A.D. 1080. Sent ane Ranulphum² to durham,
 King Wil- A grete tax forto rays ;
 liam sends þe folk to pay he wald constreyn.
 one Ralph To saint cuthbert all' þai pley^o, *complain*
 to Durham And of help him prays^o, *pray* 6240
 to raise a tax. And on þair knees þai sett³ þaim doune
 And prayde all' with' deuocioune,
 Of some grace to gett.
 þe same nyght, when, on þe morne,
 þe folke suld come Ranulphe beforene, 6245
 þe tax on þaim to sett,
 he had a dreme þe same nyght :
 A bischop, in his vestement dyght,
 stode be his bed syde,

St. Cuthbert appears to Ralph in a dream,

¹ We do not know what amount of historical basis there may be for this strange legend. As Freeman remarks (*N. C.* iv. 521), 'William was not a scoffer; the work of jeering at English saints was more in the line of his abbots; and no man was less likely to order a massacre, after the fashion of a Babylonian despot.' On the spurious charters of the Conqueror, see Greenwell's *Feodarium* (Surtees, 58), lxvi. Hegge thinks the king was only in a rage at the monks so long delaying to gratify his curiosity 'that they strucke the King with such an heate of choller, that in a rage he tooke H. rse, and never stayed his course 'till he was out of the Precincts of the Bishoprick, where with pardon for his boldnesse to the Saint, he recover'd his former Temper, restoring divers villages to *St. Cuthbert*, which had beene taken away.' (*Legend of S. C.*, 1626; ed. 1777, p. 21.)

'Tradition mentions that the king, in his haste, took his way down the narrow street called King's Gate, leading to the Bailey, and now called Dun Cow Lane.' (*Historical View of Durham*, 1824, p. 12.) If so, he would soon be able to ford the Wear and make for the Tees.

² Freeman thinks that in this Ranulphus 'we may safely see the famous Flambard,' showing at least the possibility by references to Domesday and to early historians. (*N. C.* iv. 521 and n.)

³ 'To sit on one's knees' is a common expression in the North, meaning to kneel; it is often used in *Rites of Durham*, e.g. p. 3: 'places conuenient under the shrine for the pilgrims or laymen [lame or sick men, H. 45], sittinge on their knees to leane and rest on.' See also the supplement to Jamieson's *Scottish Dictionary* (1887), s. v.

c. A.D. 1080. While in the bishopric his sickness continued, [p. 154.] but when he quits it he is made whole, and the king raises no more taxes among the Haliwer-folk.

In þis diocise¹ whils he duelled,
 his sare sekenes ay him helde,
 þar of he mend^o na thing, *mended*
 Oute of þe diocyse whils^o he farde^o, *until journeyed*
 And hyed him faste hamwarde, 6290
 In haste his heele^o he had. *health*
 Fra^o þe kyng harde tell' of þis, *from the time that*
 Of cuthbert men na tax Iwis^o *certainly*
 Neuer aftir rays he bad.

How þe saynt an eddir^o *adder* 6295
 Fra a mannys nek draue hir.

iii. 12 (47). c. A.D. 1064. An evil man named Osulf sleeps in a field and wakes with a serpent round his neck.

A man calde osulfus,
 An euyl man and dispitus^o, *scornful*
 Anes^o in a felde slepyd. *once*
 When he wakend, sone he feld 6300
 þat a serpent him our qweld^o ; *overpowered ?*
 his nek full' sare it grepyd^o, *gripped*
 he strake^o it with' his hande to grounde, *struck*
 To watir and to fyre some stounde^o, *times*
 In partyes he it twynde^o, *divided* 6305
 3it sulde he, for^o any wyle *despite*
 þat he couthe^o, with' in a while *knew*

 Aboute his nek it fynde.
 Bot here^o a meruaylous thing : *hear*
 Litil in þe begynnyng 6310
 It semyd to mans syght,

It wex ay lengar^o mare and mare, *continually*
 Bot his venym it did na sare,
 Nouthir day ne nyght.
 Als ofte^o þe kirke of saint cuthbert *as often as* 6315
 he entird, fra his nek scho stert^o. *she started*

 Aftir sone, when he forthe went,
 Aboute his nek agayne sho cleuyd.
 Shame mare þan^o ² him greuyd *then*
 Of þat sary splent ; ³ 6320

¹ This seems to show that the present translation was made in the diocese of Durham. Symeon only says 'in locis ad episcopatum pertinentibus.'

² A word seems to be omitted here, perhaps 'payne.'

³ The snake seems to be called a 'sorry splent,' in allusion to the armour-pieces termed 'splents.' See Halliwell, s. v.

He cannot rid himself of it,

- c. A.D. 1064. Þus lang tyme was he taryed°. *annoyed*
 he was counsaild on a tyde° *time*
 To cuthbert toumbe to go ;
 þare thre nyghtes and thre days
 To god and to þe saint he *prays* 6325
 To brynge him oute of his wo.
 Fra þat time forward
 he was noȝt with'° þe serpent skard°, *by scared*
 he left his shrewednes°, *wickedness*
 So þat þe alde serpent þe deuill' 6330
 Turned him neuer aftir til° euill' *to*
 Fra his gudnes.¹

How a thefe stole offeryng
 At þe toumbe, and agayne° it bryng. *back*

- iii. 13 (48). On a tyme at cuthbert feste, 6335
 At the feast of St. When diuers men to him preste°, *pressed*
 Cuthbert, Deuocioun to do,
 A seruand folowand his lorde,
 Come to þe kirke, as bokes recorde,
 þe fertir° come þar to. *secretory* 6340
 þe seruand sees many penys
 Lig° on þe toumbe, he him deuys° *lie resolves*
 to stele of þaim belyue° ; *quickly*
 he feynd° als he þe toumbe walde kys, *feigned*
 he clekyd° vp in mouthe hys *caught* 6345
 Penys foure or fyue.
 With' in a stert° his mouthe be gan *short time*
 As fyre forto bryn þan°, *burn then*
 For, as him self confest,
 him thocht slyke° hete in him bryn, *such* 6350
 Like to brinnand Iryn.
 For time he had ill' rest.
 He wald þe penys oute haue spit,
 he moght nocht opyn his mouth' ȝit,
 he suffird slyke penaunce° ; *punishment* 6355
 he ran aboute with' in þe kirke,
 þa° þat him sow° of him ware irke° *those saw troubled*

¹ Symeon says that he set off on a pilgrimage, and was not seen afterwards in this country.

c. A.D. 1064.	And stonyd of his chaunce. ¹		
and he runs away.	Oute of þe kirke at þe last Thurgh' þe prees° of folk he past, As man oute of his witt. he moght noȝt speke, bot men moght se Be° his countenance° þat he tholyd° a sary fitt.	<i>press</i>	6360
	At þe last he him bethoght On what wyse he had wroght.		6365
He returns and prays at the tomb,	to þe tounge he hyede° ; he knelid and prayde, with' all' his hert, Forgyfnes of saint cuthbert, And mercy þar he cryde,	<i>hastened</i>	6370
offers all he has,	he offird all' þat he had. To wyn° away he was full' glad ; he kyst þe graue stane :	<i>get</i>	
	It is meruaile forto tell', þe penys þat fra his mouthe fell', þat he before had tane.		6375
and is glad to get away well,	þan° þe hete away went, his horse hastely he hent°, And hyed him fast away.	<i>then</i> <i>seized, i.e. mounted</i>	
	þider to come agayne his lorde Moght na wyse him acorde°, Nouthir be nyght ne day.		6380
	his lorde profird him giftes sere°, þidir to wende with' him in fere°, bot it was na bote° ;	<i>many</i> <i>company</i> <i>no good</i>	6385
but nothing will induce him to go near the church again.	For neuer aftir durst he, Ferrar° þan he þe kirke moght se, þidir warde sett his fote.	<i>further</i>	

¹ 'Astonished by what befell him.'

BOOK IV.

Incipit liber quartus et ultimus.

In þis last boke of þir^o foure, these
 Wha so lykys to loke it oure, 6390
 Þe fruyte of cuthbert leuyng
 he sall^e se, and his doying;
 And of diuers 3eris þe date,
 Of diuers thinges þat I wate^o, know
 Þat to him and his kirke pertene, 6395
 Sall^e I write as I haue sene.

Brevis Relatio de S. Cuthberto, in Symeon (Surtees), i. (p. 223).¹
*Quomodo per trium infantem de constancia sit premonitus.*²

Saint cuthbert in his childhede,
 At aght 3ere elde, as we rede,
 Be^o a childe of 3eres thre, by
 Of þis wyse monest^o was he, admonished 6400
 Forto leeue his lyghtnes,
 And gyf him to some stabilnes.
 Fra þat time forthe he wex mare stabill',
 And to god mare seruysabill'.
 Anes on a nyght bestys he keypyd, 6405

quomodo vidit animam sancti aidani ferri in coelum.

he prayde whils his felaws slepyd,
 he saw aungels bere to heuen
 Saint aydane saule with' ioyful steuen^o. voice
 Compuncte of his syght³ he was,
 he left all' and to monkhede he pas. 6410

factus est monachus anno domini vj.º lj.

At malros monke was he made,
 Þar he toke tonsure brade^o,⁴ broad

¹ The original compilation is found in several MSS. of the tract *De Translationibus*. The first eight sections are epitomised from Bede and the *Vit. Anon.*, and the rest are from Symeon or the *De Translationibus*, except the last, which is from various sources; lines 8099 to 8202 correspond closely with the *Hist. de S. Cuthb.* in the Rolls Symeon, i. 199-202

² These Latin side-notes are copied from the MS., in which each is enclosed by a red border.

³ Pricked or impressed by the vision which he had.

⁴ 'Tonso et coronato capite.' (*Hist. de S. Cuthb.* in Surtees Sym. i. 138.) The author appears to have thought that Cuthbert took the Roman tonsure,

A.D. 651.
Brev. Rel.
ii.

Þe 3ere sext hundreth' of our lorde
And ane and fyfty, as bokes recorde.
Fyue and fyfty 3ere þan passand 6415

*Aduentus
sancti au-
gustini in
angliam.*

Fra° austyne come to yngland; *since*
Fyften 3ere þan wer gane
Fra kyng oswald and aydane
Turned northumbirland to trouthe° trewe; *belief*
Þe nynde 3ere of oswew. 6420

At mailros boisill', a famus man,
Was prior of þe abbay þan.

Cuthbert vndir his disciplyne
Leuyd in monkhed gode and fyne;
he wakyd°, he fastyd, and he prayde, *watched* 6425
And did all' things as boysill' sayde,
And gaue ensampill' to oþir men,
As boisill' þat time him ken°. *taught*

Brev. Rel.
iii.

A.D. 661.
Cuthbert
made prior.

When þat boisill' was deed,
he was made prior in his steed. 6430
Of gude leuyng he nozt ceste°, *ceased*

Bot ay mare and mare encreste;
Ensampill' of gude leuyng¹ monkhed
he schewid bathe in worde and dede.
Fra þat thrittene 3ere war past, 6435
his abbot Eata at þe last

To haly eland him translate°, *transferred*

To bere þare þe prior state,

As he did in mailros;
Of Religioun he was þe rose. 6440

Eata was abbot of bathe°, *both*
To reule þaim wele he was full' rathe°. *prompt*

Sex hundreth' 3ere sixty and foure
Fra cristes birth' was past oure
When he come to Eland. 6445

Twelf 3ere þare, monke leuand,
What he was in worde and dede,

but it would certainly be the Celtic. (Cf. note, l. 1496.) There were three distinct varieties: (1) the Roman, associated with the name of St. Peter, formed by the top of the head being shaven and a *corona* of hair left all round; (2) the Eastern or Greek, called St. Paul's, which was total; (3) the Celtic, called St. John's, in which all the hair was shaven off in front of a line drawn from ear to ear. See further in *Dict. Chr. Antiquities*.

¹ Redundant by scribe's error explained by l. 6431.

[p. 157.]
*quomodo
translatus
est ad
insulam
lindisfarne
et factus
ibi præ-
positus.*
A.D. 664.

A.D. 676.	In his lyfe tellis saint bede.		
<i>Brev. Rel.</i> iv.	Aftir tuelf 3ere space, Cuthbert to farne toke his trace°.	<i>steps</i>	6450
	Fewe before durst þare lende°	<i>dwell</i>	
	For assayling of þe fende°.	<i>fiend</i>	
<i>Brev. Rel.</i> v.	In criste sex hundreth 3ere, Seuenty þar to sex in fere°,	<i>together</i>	
	þe sext 3ere was past þat tyde		6455
	Of gude kyng Egfride, Cuthbert had þan monke bene		
	Sex and twenty 3ere, I wene.		
<i>quamdiu</i> <i>vixit in</i> <i>farne</i>	In farne he leuyd him all' ane, Whils° nyne 3ere were all' gane,	<i>until</i>	6460
	In slike lyfe of <i>perfeccioun</i> ,		
	And in contemplacioun, þat he was fra þe erde reuyd°	<i>taken</i>	
	And in thocht to heyn heuyd°.	<i>lifted</i>	
Synod under Theodore. A.D. 684.	þan of þe clergy a seyn° was calde, Archebisshop theodir com it to halde,	<i>synod</i>	6465
	Archebisshop of cauntirbyry, Was a man of leuyng hy°.	<i>'the higher life'</i>	
	At twyford was þis gaderyng, In þe presence of Egfride kyng,		6470
	Twyforde beside alne flode°	<i>AIn river</i>	
	Stode some tyme a toune gode.		
	þare þai chesyd° of ane assent	<i>chose</i>	
<i>hic electus</i> <i>est in epi-</i> <i>scopatam</i>	Cuthbert, þof he war nozt present, Forto take bischope degre,		6475
	To reule haly eland se.		
	Legats° and lettirs for him þai sende ;	<i>messengers</i>	
[p. 158.]	þat he walde sone come þai wende°,	<i>thought</i>	
Cuthbert's <i>nolo</i> <i>episcopari.</i>	Bot for all' þis he walde nozt zitt°	<i>yet</i>	6480
	Oute of his hermytage flitt.		
	þe kyng and bischop trumwyne	<i>persons</i>	
	Come with' many othir hyne°,		
	With' many men of religioune, And othir men of grete renoune.		
	þai knele, þai pray, þai him beseke,		6485
	With' terys rynnand on þair cheke, To take on him bischope cure° ;	<i>charge</i>	

A.D. 684.	3itt he wald nozt þaim ensure ^o , Bot to þe seyn ^o with' þaim he past, And þare consent ^o at þe last, With' full' grete difficulte, Ordaynd bischop forto be.	<i>assure</i> <i>synod</i> <i>consented</i>	6490
<i>Brev. Rel.</i> <i>vi.</i> <i>Hic conse-</i> <i>cratus est.</i>	Aftir warde, at 3orke cite, Sakird ^o solemply was he Of ^o archebischoþ theodere, Archebischoþ of douere. Douere and cauntirbery Were calde a se commonly ^o .	<i>consecrated</i> <i>by</i> <i>one see in common</i>	6495
March 26.	In aprile þe seuend kalend, his sakeryng ^o was begonn and end On þe solempne day of pasce ^o . þar were seuen bischops in þat place, Kyng Egfride he was þare, And many othir les and mare ^o . þe 3eres was past of criste ihū Sex hundreth' four score it is trew, And fyne þaim ^o sall' be meende ^o , Of Egfride kyng þe fiftende.	<i>consecration</i> <i>Easter</i> <i>lesser and greater</i>	6500 6505
<i>Brev. Rel.</i> <i>xxxviii.</i> Eata and Cuthbert exchange sees, Cuthbert going to Holy Island, Eata to Hexham,	þare is a cronykill' tellys expert ^o ¹ þat Eata and cuthbert Permute þair bischopyrks same ^o , Cuthbert to Eland, he to hexham, With' þe kyngs counsaile, as fell ^o , And bischoþ theoder, as þai tell', Ceadda, and cedda, assent þar to, And othir bischops sa to do.	<i>openly</i> <i>exchange</i> <i>together</i> <i>befell</i>	6510 6515
so that, in that case, [p. 159.] Eata had been at Holy Island, and Cuth- bert at Hexham. <i>Eccl. Hist.</i> <i>iv. 28, 12.</i>	Sa Eata, it is semand ^o , Was þan bischoþ of haly eland, And cuthbert to hexham lyte ^o . þis semys agayn ^o saint bede scrite ^o , þe whilk says, his boke with' in, þat cuthbert to Eland was chosyn. Sothe ^o it is þat Eata had to gydir sees twa, For he reulyd thre 3ere Eland and hexham bathe in fere ^o ;	<i>apparent</i> <i>elected</i> <i>against</i> <i>writing</i> <i>true</i> <i>together</i>	6520 6525
Bede, how- ever, says that Cuth- bert was			

¹ Lines 6509-6550 are parenthetical.

A.D. 684. chosen to Holy Island; certainly Eata held both together for three years. He then left Hex- ham, but after the deposition of his successor Trumberht, though un- willing to leave Holy Island,	Hexham se þan he left, Bot 3it he come þarto eft°. Tumbertus, a man of honour, Was Eata successour; he sat in hexham 3eres thre, And þan for cause ¹ deposed was he. Hexham se þan voydyt, A bischop was to chese° to it. þe kyng, þe clergy, þan per chaunce Thought saynt Eatha to auance; 3it he duelt in Farne close°. All' þe clergy þai suppose þat it was no3t his desire Forto passe fra elandschire. Of° þis wyse tellis þe boke Whare I þis cronicle toke.	again			
	þarfore þe clergy ordayne Eata to hexham agayne, And, to Eland diocyse, Cuthbert þai chese° as bede descryse°. þe ordenaunce was done in dede, þat day þat cuthbert toke bischop wede°; þis was þe chaungyng, and nocht ellis, þat þe cronycle of tellis.				6530
H. E. iv. 28. returns to Hexham, and then it was that Cuthbert was chosen to Holy Island.					
	Fra° he had his cure° tane he duelt and his monkis all' in wane°. how he leuyd in bischop state, Saynt bede in his lyfe wrate; In þe chapiter twenty and sex he may se to knawe wha rex°.	choose	describes		6545
Brev. Rel. vi. Cuthbert lived as bishop with his monks. Vit. S. C. xxvi.					
A.D. 687. Brev. Rel. vii. [p. 160.] Hic repetit farnæ	Twa 3ere bischope fra he had bene, And leuyd as monke in lyfe clene, He saw his dede day nere present. Agayne to farnæ eland he went, Aftir natiuite of our lorde, As bede in his boke recorde. Vnnethis° twa moneths þare duelt he þan° he began seke to be. In lentyn° in þe first woke°	after	charge	garment	6550
Vit. S. C. xxxvi.					
His last sickness.					
		scarcely		when	6560
		Lent	week		6565

¹ For what cause is not known.

A.D. 687.	On Wedensday sekenes him toke, þe whilk to febill ^o him noght blyn ^o To ^o wedensday aftir myd lentyn.	<i>weaken</i> <i>ceased</i> <i>till</i>	
	þat day was of þe mone pryme ; ¹ þe same nyght at matyns tyme ² , he ressayued goddis body,		6570
<i>Hic mortuus.</i> March 20.	And aftir 3elde his gaste to dy, Of Aprile þe thrittend kalend.		
	þus þis saint made here ³ end, þe 3eris of crist wha rekyns euen, Sexhundreth' foure score and seuen ;		6575
	þe thrid 3ere fra he bischop had bene, Fra he was ankir past 3eris threttene, Thrittly and seuen of his monkhede,		6580
	Sa lang monke was he, as we rede ; Fra kyng oswalde and aydane had founde ^o in eland bischope wane ^o ,	<i>founded</i> <i>see</i>	
	And monkes to gydir to be stedfaste, þan ^o thre and fyfty 3ere was paste. Fra ^o cuthbert saule to heuen fare,	<i>when</i> <i>after</i>	6585
They bear his body to Holy Island, and bury him there.	his body to Eland þai bare ; In petir kirke þai him byride, Be ^o þe alter at þe right syde,	<i>by</i>	
	In a graue of stane ⁴ made ; In erde his body þare abade		6590
<i>Brev. Rel.</i> viii. Eleven years after they enshrine the body.	Elleuen 3ere and na langer while, To þe thritten kalends of aprile, On þe same kalend he dyed, As before it is discryed ^o .	<i>described</i>	
	þan þe monkes assent at anes Forto translate cuthbert banes ; þe bischop þar to was assent ^o ,	<i>consenting</i> <i>pavement</i>	
[p. 161.]	To schryne him þan on þe pament ^o . When þai wroght ^o þe graue to ^o his body, þai wend ^o to fynde his banes dry ; þai fand him all' hale liggand ^o ,	<i>worked</i> <i>down to</i> <i>thought</i> <i>whole lying</i>	6600
They find him whole, as one asleep,			

¹ 'Luna prima,' the first day of the lunation, or day of new moon, which would be on Wednesday March 20 (13 Kal. Apr.), 687.

² Soon after midnight. ³ *I.e.* in this world.

⁴ 'Petrino in sarcophago.' Palsgrave: 'Grave of stone—*tumbe*.' Cf.

A.D. 698.	like to a man slepand.		
	All' þe clathes lay him aboute,		
	þai fande þaim hale with in and oute;		
	As it wer whik ^o his body bowed ^o ,	<i>alive</i>	<i>was pliant</i> 6605
	And þa þat saw it wele trowed ^o .	<i>believed</i>	
	þe clathis on him lay vttermast		
	To þair bischop þai sent prest ^o ,	<i>quickly</i>	
	þis miracle to him to schew.		
	þai couyrd his body with' clething new		6610
	And closyd it in a fertir ^o light,	<i>chest</i>	
and placed the body in a portable chest. ²	And on þe pavement ^o þai it dyght ^o ; ¹	<i>pavement</i>	<i>set</i>
	And þare it stode many day		
	Aftir warde, as 3e se may,		
	In þis processe ^o , as descryed ^o ,	<i>narrative</i>	<i>related</i> 6615
	Shortly how cuthbert leuyd and dyed.		
	Gif any man his elde ^o spere ^o ,	<i>age</i>	<i>ask</i>
Calcula- tion of Cuthbert's age.	he was monke seuen and thretty 3ere;		
	Aftir fouretene 3ere þe abyte ^o	<i>habit</i>	
<i>Vit. S. C. v.</i>	he toke, ³ as bede of him wryte.		6620
	For fra he past aght ^o 3ere space	<i>eight</i>	
	In elde ^o , he duelt in diuers place.	<i>age</i>	
	Before he was of 3eres fourtene,		
	he kepud bestys on pasture grene;		
	he saw a syght him beforne,		6625
	Saynt ayden saule to heuen borne;		
	þat sight sterid his deuocioun		
	Forto wende ^o to religioun.	<i>turn</i>	
	At fourten 3ere he come to proue ^o	<i>on probation</i>	
	At Mailrose, for his saule behoue ^o .	<i>benefit</i>	6630
	He duelt at mailros bot 3eres thrittene,		
	And þare prior had he bene.		
	he was preste na doute before		
	Or ^o he was made priore,	<i>ere</i>	
	For fra þe time he priore was,		6635
<i>Vit. S. C.</i> ix.	To diuers place to preche he pas,		
	Diuers 3eres, as sais saint bede,		

¹ Here our translator ceases to follow the *Brevis Relatio*, which from this point consists of extracts from Symeon. See above, p. 187, n. 1.

² *I.e.* not in a stone coffin. See above, p. 113, n. 3.

³ Fifteen was the age at which a boy could become a monk, according to Theodore's Penitential, lib. ii. 12, 36. Cf. l. 1002.

[p. 162.]

þe folk with' goddis worde to fede.
 It was likly he was made preste
 At fyue and twenty zere at neste°, *nearest* 6640
 Sa° his zereis be° his countyng *so by*
 Semes past fyfty at his dying :
 How many zere in certayn,
 I fand na boke þat tellis playn.
 Als° at Rypoun hostelere° *also guestmaster* 6645
 he was, I ne wate° how many zere. *know not*

De fundacione et continuacione monasteriorum Lindisfarnie et Dunelmie.

How Eland mynster, I sall' zow ken°, *inform*
 And durham mynster, wer founde°, and when, *founded*
 And what disees° to þaim fell' *mishap*
 In diuers tyme, I sall' zow tell'. 6650

A.D. 634.

þe zere of criste sex hundreth',
 Foure and thretty sett° to þis eth'°, *add easily*
 þe cristen kyng oswalde
 zerned° his kyngdome to faithe be calde°. *desired called*
 For þat time northumbirlande 6655
 had fals beleue, I vndirstande.
 Osualde in scotland was cristend°, *christianised*
 þare he hopid a clerke to fynde,
 þat couthe teche°¹ his men to faythe, *could direct*
 And of cristes leuyng° make þaim graythe°. *the Christian life ready*
 To þe lordes of scotland he sent 6661
 With'° messangers all' his entent°, *by intent*
 And besoght þaim to him send
 A bischope, his folk to amend,
 þe whilk suld haue a bischope se, 6665
 Be whaim his kyngdome cristend° suld be. *christianised*
 þai sent him bischope Aydane.
 A better man þan had þai nane ;
 he was meke and vertuose,
 And a monke religiose ; 6670
 In haly elande, to be sure,
 He asked a se to do his cure°. *execute his charge*
 Lyndisfarne þis eland heght°, *is called*

¹ The original sense, 'to indicate, point out by a token or sign.' (Skeat.) Cf. *Piers Plowman*, Pass. I. : 'Teche me to no tresore.'

Bede, *H.E.*
 iii. 3.
 King
 Oswald
 longs for
 the conver-
 sion of
 Northum-
 bria,

and takes
 steps
 thereto.

<p>A.D. 634. Sym. <i>Eccl.</i> <i>Dun.</i> ii. 5 (20).¹ Descrip- [p. 163.] tion of Holy Island.</p>	<p>In his circuit myles eght ; It takes name of° a watir strynde°, þe whilk þat tyme was calde lynde ; It es of brede° bot twa fete, þe se and it to gydir mete ; It may noȝt full' wele be sene Bot when þe se grounde eb bene.²</p>	<p>from stream breadth</p>	<p>6675 6680</p>
<p>Bede, <i>H. E.</i> iii. 3. Aidan the first bishop.</p>	<p>þe se flowes aboute þe Ile Twys ilk hale day, þe flode while°. þe kyng did as aydane bad ; þare a bischope se he had, For osualde, þat graciouse kyng, Did gladly Aydane bidding. Aydane was bysy þe folk to ken°, he made þaim all' cristen men.</p>	<p>flood-time ?</p>	<p>6685</p>
<p>When he teaches, Oswald acts as in- terpreter.</p>	<p>When þat aydane þe pepil techid, In scottys° langage all' he prechid ; þe kyng his preching walde expound, And telle it in englyssh' tonge.</p>	<p>Gaelic</p>	<p>6690</p>
<p>Sym. <i>Eccl.</i> <i>Dun.</i> i. 2. Aidan stirs up the king to found a monastery. A.D. 635. <i>Fundacio</i> <i>monasterij</i> <i>Lindis-</i> <i>farnensis.</i></p>	<p>Fra° þe pepill' was conuerte, Aydane þe kyng sterid° and gerte° Make in þe Ile a mynstere, Duelyng for monkes and him in fere°. þe kyng þar to was glad and blithe, And did saynt aydane askyng swythe°. þe ȝeris of criste war our dryue° Sex hundreth' thritty and fyue.</p>	<p>after stirred caused together</p>	<p>6695</p>
<p>Geography of North- umbria,</p>	<p>Northumberland þan had prouynce twa, Deires° and bernice° with' outen ma. Deires at humbyr flode° begynnes, Twede fra scotlande bernyce° twynnes°. Whare° it begynnes at tese or tyne, how it strekys°, kan I noȝt deuyne. Saint bede in Osuald lyfe sayne°</p>	<p>Deira Bernicia river separates whether stretches says</p>	<p>6700 6705</p>

¹ Symeon gives this description as what he has found among the 'anti-quorum dicta.' Arnold thinks he is referring to a lost book of Northumbrian annals which he used as a basis for his *Hist. Regum*, where this passage also occurs, under 793. See Rolls Symeon, i. 51 n., and ii. Intr. § 7.

² When the foreshore is shallow, *i.e.* in shallow water, or 'at the ebb.' 'Ebb' often means 'shallow,' as in the Lancashire proverb, 'Cross the s'ream where it is ebbest.' Cf. Hollard (*Pliny*, xvi. 31): 'The roots of the apple tree, olive, and cyresses lie very ebb.' Bp. Hall: 'It is all one whether I be drowned in the ebb shore, or in the midst of the deep sea.'

<i>E. H.</i> iii. 6. and of Great Britain.	þat all' þe naciouns of mare ^o bretayne	<i>greater</i>	
	Ar <i>partid</i> in foure tonges ^o I wis ^o ,	<i>languages</i>	<i>indeed</i>
	Britys, peghtis, scottys, englys;		6710
	All' þir ^o naciouns kyng osuualde	<i>these</i>	
All monas- teries and churches sprang from Holy [p. 164.] Island.	Hade in his power, and his men calde.		
	All' þe mynsters of bernice		
	And kirkes of england diocise ^o	<i>England's dioceses</i>	
	Of ^o eland mynster had þair grounde ^o ,	<i>from foundation</i>	6715
	And aftir ^o þat þai were all' founde ^o .	<i>after the manner of founded</i>	
	In haly Eland abbay		
	Duelt a couent of monkes ay ^o ,	<i>always</i>	
	Whils twa hundreth' zeres fully		
	War fulfilled, and fourty.		672
	<i>Sym. Eccl.</i> <i>Dun.</i> ii. 5 (20). In A.D. 793 the Paynims ravage North- umbria.	þe zere it was fra ^o criste was man	<i>since</i>
Seuen hundreth' zere thre and nynty þan,			
Aftir þe deed ^o of cuthbert dere ^o		<i>death</i>	<i>dear</i>
Ware past a hundreth' and seuen zere,			
In higbald bischop zere elleuynd ^o ,		<i>eleventh</i>	6725
þe first ¹ of adeldrede kyng þan neuynd ^o ,		<i>named</i>	
Of Ianuer þe first Idus, ²			
Mikil sorow be fell' þus.			
þare come paynims a grete hoste,			
With' many shippes fra þe northe coste ^o ;		<i>clime</i>	6730
<i>prima</i> <i>va: tacio</i> <i>northum-</i> <i>bria</i>	þe prouynce of northumbirland		
	þai thoght to stroy ^o with strange ^o hand;	<i>destroy</i>	<i>strong</i>
	Kirke and mynster doune þai kest ^o ,	<i>cast</i>	
	Some monkes to deed ^o þai opprest,	<i>death</i>	
	All' þat þai moght gett þai confound ^o , ³	<i>put to shame</i>	6735
	Some men in þe se þai drounde.		
	haly eland mynster gude		
	Was full' of robbours and of blode.		
	In the next zere aftir sone ^o	<i>afterwards</i>	
	All' þa ^o robbours war fordone ^o .	<i>those</i>	<i>'done for'</i> 6740
<i>Secunda</i> <i>vastacio</i> <i>northum-</i> <i>bria immo</i> <i>Anglie</i>	E ftirward fell' tyme triste ^o .	<i>sad</i>	
	In þe eght hundreth' zere of criste, Seuenty and fyue to þaim putt,		

¹ Read 'fourth.' *Sym. Eccl. Dun.* 'quintus,' *Hist. Regum* 'quartus.' The first year was 790.

² Symeon, 'vii Iduum Juniarum' (June 7); Saxon Chron. 'vi. Id. Jan.' (Jan. 8). 'First' (cf. ll. 7859, 7942) may be a miscopying of 'sixt.' Was Symeon's date originally 'vii Id. Januarii' and *Jannariū* misread *Juniarū*?

³ 'Plurimos opprobriis vexatos nudos projiciunt.' (Sym.)

A.D. 875. ii. 6 (21), about the middle.	To england fell' a sary cutt°;	<i>sad lot</i>	
	Fra foundyng of Eland kirke and wane°	<i>house</i>	6745
	Twa hundreth' 3ere, fourty and ane;		
	Fra þe 3ere cuthbert dyed,		
	Foure score and nyne were þat tide.		
	In bischop eardulphe twenty 3ere,		
	And twa sett to þaim nere,		6750
	All' þe thre 3ere and foure score		
See ch. 20 and 21, beginning. Halfdene makes sorry work. [p. 165.]	Past sen° þe toþer was before,	<i>since</i>	
	Halfdene kyng of danmarke		
	Made in Ingland sary warke.		
	All' aboute he wasted and stroyde°,	<i>destroyed</i>	6755
	Pure° and ryche our all'° he noyed°,	<i>poor everywhere</i>	<i>vexed</i>
	All northumbirlande prouynce		
	He thocht as crows of brede to mynce;		
	He wasted kirkes, and mynsters brynte°,	<i>burnt</i>	
	And toke all' tresore he myght hynte°,	<i>seize</i>	6760
	Na takyn° of cristiante,	<i>token, ensign</i>	
	Vnneths° a croce° or kirk, left he.	<i>scarcely</i>	<i>cross</i>
See Regin. Dunelm. xiii. Fate of monks who stayed in Holy Island.	þar ware monkes in eland place, ¹		
	Thocht þai stode in sykir° case;	<i>secure</i>	
	þai wend° þe paynyns walde take rewarde°	<i>thought regard</i>	6765
	To þe haly place and spared° ² ;	<i>spare it?</i>	
	Bot of þair triste° þai were begylt°,	<i>trust</i>	<i>beguiled</i>
	All' þat þare bade° were lost and spylt°;	<i>remained</i>	<i>slain</i>
	Some war heedyd°, some were drowned,	<i>beheaded</i>	
	Some of othir wyse confounde.		6770
	þair bischop Eardulphe away wan,		
	And abbot Edrede, a gude man;		
	Saint cuthbert body with' þaim bere þai,		
	And went southwarde on þair way.		
	Men of þe shire fra° þai wist°,	<i>as soon as</i>	<i>knew</i> 6775
	And þair saynt body myst,		
	þai left þair landes and þair gude,		
	And aftir cuthbert body 3ode°.	<i>went</i>	
	þare ware childer ³ feele° and sere°,	<i>many</i>	<i>sundry</i>
	þe whilk þe monkes before gon lere°,	<i>did teach</i>	6780

¹ Lines 6763-6770 are not translated from Reginald xiii., but are to the same effect.

² In Scotland, since the 15th century, 'dude' has been used for *do it*, riming with 'gude.' 'Sparte' (spare it) occurs in *Towneley Myst.* p. 311.

³ Compare the phrase still in use, 'Children of the Chapel Royal.'

A.D. 876. by the monks follow it, with a great company, for seven years.	þai couthe ^o monkys obseruance, To folow þe corsaynt ^o it was þair chaunce.	<i>knew</i> <i>saint's body</i>	
	þare was a grete company, Folowand affir cuthbert body.		
	þai fled seuen zere, fra toun to toun, þe paynyns persecucioun.		6785
ii. 11 (26). c. A.D. 878. The bishop and abbot try to steal away to Ireland with the body, but are driven back.	For ^o trauail þai began to lathe ^o , þe bischop and þe abbot bathe, þai walde stele fra þe pepill'. To wende to Ireland was þair will',	<i>because</i> <i>loathe</i>	
	With' cuthbert cors, bot þai wer lett, And fra þe se to land sett ^o , Be ^o a myracle meruaylouse.	<i>turned</i> <i>by</i>	6790
[p. 166.]	þe meruayle it befell' þus : Thre wawes of water, to blode wer turned, þe shipp agayn ^o to land spurned ^o .	<i>back</i> <i>drove</i>	6795
	þe boke of myracles ¹ can tell' how þis myracle be fell'.		
Book of Gospels lost, ii. 12 (27) and found.	Whils þe tempest þe shipp þus clatir ^o , þe text of wangels ^o fell' in þe water. With' in þe se thre myle and mare, þe text was foun vnblemyst þare, Be ^o a vysion of saint cuthbert,	<i>knocked about</i> <i>Gospels</i>	6800
	þe whilk he schewid to þaim expert ^o . ²	<i>by</i> <i>openly</i>	
Also a red horse,	Als ^o a rede hors þai fande, A bridill' in a tre hyngande ; þis horse þai fande with' ouden faile, To alegge ^o þair trauaile ^o .	<i>also</i>	6805
to draw the car.	þis horse to beere ^o þe bere ^o þai fest ^o , And so þair trauaile it was lest ^o .	<i>lighten</i> <i>labour</i> <i>convey</i> <i>bier</i> <i>attached</i> <i>lessened</i>	6810
	þe wangell' text be fore saide In durham mynster is ʒitt arayde ^o .	<i>set</i>	
ii. 13 (28). The saint desires to relieve them.	Fra ^o þai had þus went aboute With' þis corsaynt ^o in grete doute ^o , þe saint walde þair trauaile mees ^o , And restore þain to mare ees.	<i>after</i> <i>body</i> <i>fear</i> <i>mitigate</i>	6815
They come to Crayke,	With' þe body forthe þai rayke ^o	<i>journey</i>	

¹ The translator may here be referring to the *Auctarium de Miraculis*, cap. ii.

² See p. 139, n.

A.D. 882.	To a mynster in toun of crayke ; þe abbot gudely° wald þaim gestyn°.	<i>kindly entertain</i>	
	Four moneths þare þai restyn ;		6820
	þe mene tyme þe saint apperid In dreeme to Edrede, and him lerid°	<i>informed</i>	
where the saint in a vision directs them to crown Guthred king.	þat hardknout kyng had a sonn, þat with' a wydow suld be fonn°	<i>found</i>	
	Sho held him as seruand in halde°, þe danes him to hir had salde,	<i>custody</i>	6825
	His name was hattyn° cuthrede.	<i>called</i>	
	Cuthbert biddes þat þai þaim spedre, And by° him fra þe wydous hande,	<i>buy</i>	
	And croune him kyng of þair lande.		6830
	þai did cuthbert biddyng, With' ane assent þai made him kyng.		
Guthred crowned at Carlisle.	In luercestre he toke þe croune Next aftir ceolfrede, kyng of renoune.		
[p. 167.] Donations of kings.	Of þir° kyngs and þair garysouns°, What þai gaf, landes and touns,	<i>these donations</i>	6835
	To saint cuthbert and his brethir°, Als° what gaue kynges oþir,	<i>brethren</i>	
	Att þis boke ende sall' I tell', When I sall' with' þis mater mell'°. ¹	<i>also</i>	
		<i>deal</i>	6840
ii. 13 (28).	With' in þe tyme þe saint lay At crayke, as bokes say,		
	þe bischope se, þat was before At Eland, men began restore		
<i>Restaura- cio sedis episcopalis in cestia. A.D. 883.</i>	In a toune calde Cunchecestre, ² Now in þe strete it es calde chestre. ³		6845
	þe 3ere of þe incarnacioun Eight hundreth' foure score and thre soun°, Fra saint cuthbert day last°	<i>sounds ?⁴</i> <i>last day</i>	
Chrono- logy.	A hundreth' and nyne ⁵ and seuen past, With' cuthbert cors þai þider fare ; A hundreth' and fyften 3ere rest he þare.		6850
ii. 13 (28). A Scottish host comes against Guthred.	Sone aftir a scottys hoste Come with' grete pryde and boste,		

¹ Cf. l. 17. See lines 8120-8342.

² See p. 140, n.

³ Order: 'Now it es calde chestre in þe strete.'
⁴ *I.e.* declares itself.

⁵ Error for 'nynty': there are some minor questions as to the numbers as here given.

c. A.D. 885. Kyng Cuthrede forto stroye ; 6855
 þai did his pepill' mykil noye°, *hurt*
 And namely° in eland schire, *especially*
 With' robbyng and brynnynge with' fyre.
 Quomodo *pe* erde sodanly þaim swellyd°, *swallowed*
terra þai were destroyed, bath' hare° and hyde°. *hair skin* 6860
absorbuit
Scottos.

*Hic incipit quomodo et quando corpus sancti cuthberti
 translatum est dunelmiaë.*

iii. 1 (86). **I**n þe nynte² hundreth' 3ere *ninth*
 A.D. 995. Of criste with' nynty and fyue in fere°, *together*
 The second And thre hundreth' 3ere and nyne
 flight, viz. Fra þe saynt his lyfe fyne°, *saint's life's end*
 to Ripon. þe seuentend 3ere of kyng Atheldrede, 6865
 Of bischop Aldunus þe sext, we rede
 þat Aldune had a vysioun,
 With' cuthbert cors away to boun°, *go*
 For robbours suld come fra þe se,
 And do harme in þe contre. 6870
 In þe hundreth' 3ere and thrittene
 Fra° in chestre þe saint had bene, *since*
 [p. 168.] Aldune to Rypoun þe cors gart bere°, *made bear*
 With' many folk, in tyme of were°. *war*
 here° a wondir, as bokys tell', *hear* 6875
 Na maner of disees° befell' *discomfort*
 Whils þai wer þider wending°. *going*
 þar was nane wery, alde ne 3yng,
 þair tendir bestys and new borne,
 þar wer nane of þaim forlorne°, *lost* 6880
 þai come to Rypoun all' vndyseesed°. *untroubled*
 þat company þe saynt plesyd,
 With' in foure moneths þe were gun sees°, *war ceased*
 It° was in contre rest and pees. *there*
 þe bischop and þe folk were fayne°, *glad* 6885
 þai busk to chestre to wende agayne ;¹
 þai come to este syde of durham,
 To a place, wardelaw þe name.
 þai all' myght nocht þe saynt bere° *bier*

They re-
 turn north-
 ward, are
 detained at
 Wardelaw,

¹ They prepare to wend back to Chester.

A.D. 995.	Oute of þat place ferrar stere°.	<i>further stir</i>	6890
	þe bischop and þe pepill' faste		
	Whill'° thre days were comen and past.	<i>until</i>	
	þai pray to god with' reuerence,		
	What þai sall' do, þaim to encence°.	<i>instruct</i>	
	Reuelacioun þare had þai,		6895
	To wende to durham þat ilk° day,	<i>same</i>	
	And þare þair rest forto take,		
	And restyng to þe saynt to make. ¹		
and stay at Durham.	To durham with' þe cors þai rade°,	<i>journeyed</i>	
	A litil chapell' of wandes° þai made,	<i>wattles</i>	6900
	þar in þe saynt body þai sett,		
	Whils° þai better kirke moght gett.	<i>until</i>	
	þe bischop come with' þe cors,		
	To wirschip° it he did his fors°.	<i>honour did his utmost</i>	
iii. 2 (87). Description of the site of Durham.	He fyndes þe place kyndly° defensabill',	<i>naturally</i>	6905
	Bot it was 3it inhabytabill'°	<i>not habitable</i>	
	For thik wod and warayn°.	<i>warren</i>	
	Bot in myddes þar was a playn,		
	þat was wont be sawen° and tylde;	<i>sown</i>	
	þe remenand was with' wode fulfilled°. ²	<i>filled full</i>	6910
	þe Erle of northumbirlande,		
	Vtrode, þe contre toke on hande,		
Earl Uhtred clears the [p. 169.] ground, and Bishop Aldhune begins to build a great church.	And gart° sone downe be hewed	<i>caused</i>	
	All' þe wod° þat þare creued°.	<i>timber grew</i>	
	þan þe bischop began to wirke,		6915
	To make of stane a mykil kirke,		
	And whils it was in makyng		
	Fra þe wand kirk þe saynt þai bryng,		
	For þai his cors translate walde		
	In to ane othir, white kirke calde. ³		6920
	þare thre 3ere þis corsaynt bade,		
	Whils° þe mare° kirke was made.	<i>until greater</i>	
iii. 4 (89). Aldhune hallows his new church,	þan þe bischop aldune		
	halowed þe mare kirke sone;		
	þe next day it halowed was		6925

¹ Note the silence as to the famous 'Dun Cow,' for which see Preface.

² The short but most interesting Anglo-Saxon poem *De situ Dunelmi*, etc., referred to by Symeon in his *Hist. of the Church of Durham*, ch. xlii., has been printed again and again, e.g. in both the modern editions of Symeon (Surtees, i. 153; Rolls, i. 221).

³ See p. 178, n. 2.

A.D. 998. and en- shrines St. Cuthbert.	Before septembre nonas. ¹ Cuthbert cors was þidir borne, To mare wirschip þan be forne, And þare he ordayned þe bischop se Ay forthward ^o forto be,		<i>ever thenceforward</i>	6930
The bishop's see now to be at Durham.	In haly eland first begane ; Fra whilk tyme 3eris war gane Thre hundreth' sixty and ane To þe tyme þat aldunus Ordaynd þe bischop se þus, Fra þe time þat cuthbert past hyne ^o War past thre hundreth' 3eris and nyne.		<i>hence</i>	6935
iii. 5, 6 (40, 41). Aldhune dies, the see is vacant for three years, and Edmund is chosen, A.D. 1021.	Aldune out of þis werld 3ode ^o , thre 3ere nere þe se voyde stode. þai chesid ^o a man religiouse, Calde Edmund, he was vertuose. A preste sange at ane altere, And his dekyn þat stode him nere, þai hard a voyce sownand		<i>went</i> <i>chose</i>	6940
A voice from the feretory.	Oute of þe fertir semand ^o ; Thrise it neuend ^o Edmund be ^o name, Bischope of þat kirk same.		<i>seemingly</i> <i>named by</i>	6945
iii. 7 (42). Of Alfred Weston, c. A.D. 1022. Cf. Regi- nald, cap. xxvi. [p. 170.] His devo- tion to the saint.	In his tyme þar was a preste, To serue þe saynt he was neste ^o , his name aluredus wastoñ ² soun, þus writen his name is foun ^o . To saint cuthbert he was deuoute, he gaf grete almose all' aboute, he was besy, nyght and day, þe saint for synfull' men to pray. Gude men him in honour had, Proude men and lychours ^o war for him rad ^o . he keypd þe kirk of office ^o ,		<i>nighest, closest</i> <i>found</i> <i>libertines</i> <i>officially</i>	6950
<i>De crine sancti cuthberti.</i>	In his keypyng trewe and wyse. he had a hare ^o , þe whilk grewe		<i>afraid</i>	6960
			<i>hair</i>	

¹ That is, on Sunday Sept. 4, the feast of the Translation in the Sarum, York, and Aberdeen Calendars. York alone has proper lessons, but they relate to the translation by Eadberht eleven years after death.

² Or 'wastoū.' In the Durham MS. of Symeon, ' fili^o Westov ' has been interlined in an early hand over ' Elfredus.' For ' soun ' see note on l. 6848.

c. A.D.1022. As sacrist, he had a wonderful hair of St. Cuthbert, which would not burn,	On cuthberts heued°, to frendis to schewe. <i>head</i> With' þis hare sa walde he do, þat his frendis was wondir to. he wald lay it on kolys brynnyng°, Neuer þe les it brynt na thing°. <i>burning coals</i> 6965 Fra it had lange in fyre lyne°, <i>not at all</i> It wex° white and als° gold schyne, <i>lain</i> And sithen° turned to þe awen° colour, <i>became as</i> Tane fra þe fire with' in ane houre. ¹ <i>afterwards its own</i> 6970
as some could testify.	To þis myracle witnes bare Alurode disciples, þai saw þat hare, Als gamely° þat was a brothir <i>also Gamel</i> þe same tyme in þat mynstir, þe whilk all' for lele° men <i>leal</i> 6975 þai þaim witnest þat þaim ken°. <i>knew</i> þis preste be° vysion bidden was <i>by</i> To alde mynsters place° to pas, <i>places</i> þe whilk in northumbirland maste° <i>mostly</i> War destroyed and lay waste. 6980
He was bidden by a vision to seek relics,	þis preste all' þe sayntes banes, he knew grauen° with' in þair wanes°, <i>buried dwellings</i> he toke þaim vp whare þai wer layde, Abouen° þe ertle he þaim arayde°, <i>upon set</i> 6985 And teld þe pepill' what þai ware, þaim forto wirschip nere and farr.
and he obtained many bones of saints for Durham.	þe banes of baltery ² and of bilfride, ³ <i>choice</i> þe whilk ware haly ankers tryde°; Of acce ⁴ and of alcmund, ⁵

¹ 'We observed,' says Raine (in 1827), 'divers fragments of the finest and most pliant gold wire, partly surrounding the skull, and partly entangled among the wrappers in which the skull had been enveloped.' (*St. Cuthbert*, 212.) These may have belonged to a band encircling a mitre. And perhaps Alfred Weston may have shown experiments with some of these and burning coals ('impleto prunis ardentibus turibulo,' *Symeon*), without any serious design of deliberate imposture, but yet allowing children and simple folk to think what they would. Miraculous stories soon grew out of ordinary occurrences, and there was nearly a century from Weston to Symeon, and then some seventy years more to Reginald, who gives the story with considerable additions, as a tradition of things that occurred 'temporibus antiquis.'

² Balthar, a famous anchorite at Tynningham, who died in 756. See further in *Dict. Chr. Biog.*

³ Billfrith, another anchorite, who was also a goldsmith, and bound Eadfrith's Lindisfarne Gospels, as appears from the colophon to St. John, and from Symeon, *Eecl. Dun.* xxvii.

⁴ Acca, fifth bishop of Hexham; he died and was buried there in 740.

⁵ Alcmund, ninth bishop; buried near Acca in 781.

c. A.D.1022.	þe whilk wer bischops of hexham ground°; <i>land, shire</i>	6990
	Of twa abbas° men worthy held, <i>abbesses</i>	
	Of ebbe ¹ and of Ethelgelde; ²	
[p. 171.]	Of kyng Oswyne, ³ parte of þaim all',	
	Alured broght þaim to durham stall'°, <i>place</i>	
	And þare he fertird° þaim in hy° <i>enshrined</i>	<i>haste</i> 6995
	Beside saynt cuthbert body.	
	Also he had be° vysion, <i>by</i>	
	To maylros mynstir him to boun°, <i>to betake himself</i>	
	To take þe banes of saint boysile, ⁴	
	þat cuthbert mayster was lang while.	7000
	his banes he broght to durham,	
	With' his discipill' to ligg same°. <i>lie together</i>	
Then he went to Jarrow and took the bones of Bede,	þan to Iarrow he him hyed, Whare doctour bede ⁵ leuyd and dyed;	
	For he had of custome	7005
	Ilk zere anes° þidir to come <i>once</i>	
<i>De sancto beda.</i>	In þe day of bedis deyng°, <i>dying</i>	
	At his graue he vysit° praying, <i>used</i>	
	And diuers nyghts þar to wake°, <i>watch</i>	
	And grete deuocioun þar to make.	7010
	On a tyme, as he was wont, þidir he went, and bade a stont°. <i>time</i>	
	In þe kirk all' ane he bade, And his prayers þare he made.	
	In a mornyng, him self all' ane,	7015
	To durham mynstir is he gane; his felows ⁶ with' him to Iarowe went, he teld na thing of his entent.	
	To° þe mynstir of Iarow <i>going to</i>	
	Neuer man him aftir sow°, <i>saw</i>	7020
	For he gate° þare his purpose, <i>got</i>	
	þe banes of bede, as men suppose.	
	For aftir ward when his frendis spyrde° <i>asked</i>	

¹ Ebba, abbess of Coldingham, where she is said to have died in 683. (See *Dict. Chr. Biog.*) Her name survives in 'St. Abb's Head.'

² Ethelgitha, a Northumbrian abbess, probably of Coldingham.

³ King of Deira, slain at Gilling in 651, and taken to Tynemouth for burial. (*Vita Oswini*, cap. iv.)

⁴ Boisil was prior of Melrose under Abbot Eata, and died c. 661. See above, p. 46, note 5.

⁵ Bede died May 26, 735, and was buried at Jarrow.

⁶ Supply 'who.'

c. A.D. 1022.	Whare bedis banes lay to be beryd, he wald ansuere opynly :		
	Pat na man wate ^o better þan I ;	<i>knows</i>	7025
and placed them in the chest with Cuthbert's body.	he wald say, brethir, ^o certaynly Be ^o saint cuthbert cors þai ly, Fertird ^o in þe same kist, For ellys whare þai sall' be myst ^o . ¹	<i>by</i> <i>enshrined</i>	
iii. 9 (44). Succession of bishops. [p. 172.]	Fra bischop Edmund was dede, Edrede come in his stede ; Thre zere ² he held þe bischopryke. Aftir him come Agelryke ;	<i>missed, found not</i>	7030
iii. 10 (45). The case of the priest Feoccher in the time of Bishop Egelric, A.D. 1042- 1056.	In his tyme a case fell ^o Pat es nedfull' to prestys to tell', Pat nane presume, incontinent, To sacre ^o þe haly sacrament. ³ Par was a preste, feochir his name, Of incontinence was to blame.	<i>befell</i> <i>consecrate</i>	7035
	A ^o nyght be ^o his woman ⁴ he lay, On þe morne fell' þe cessioun ^o day ; Mony men come þar to, For diuers ^o þai had to do.	<i>one by</i> <i>session</i> <i>divers things</i>	7040
He is urged to sing mass when un- prepared.	Some of þir men desired at morne Forto here ^o a messe beforne ^o Or ^o þai suld wende to þair mote ^o ; þai supposid þe better bote ^o . þe preste to syng þai prayed and bade ^o ; He sayde, nay ; grete cause he hade.	<i>hear before</i> <i>ere meeting</i> <i>advantage</i> <i>begged</i>	7045
	þe folk made instance twyse or thryse. þe preste was stad ^o on slike ^o a wyse, For schame say nay þan ^o he ne durst ; To syng he dred ^o , for he was curst. ⁵ Neuer þe lees, þe schame of man Ouer come goddis drede þan. he na langer him ^o excuse,	<i>circumstanced</i> <i>such</i> <i>then</i> <i>feared</i> <i>himself</i>	7055

¹ From what Symeon tells us, it would seem as if Alfred Weston combined with a special keenness after relics a certain quiet humour as well as genuine piety.

² A mistake of the translator. See p. 180, note 1.

³ Cf. Theodore's Penitential, lib. II. xii. 1.

⁴ Symeon's words are 'cum uxore,' but our translator would not be aware that the marriage of priests was usual in the eleventh century.

⁵ For if he did he was under a curse.

A.D. 1042-1056.	Bot went and sang; when he suld vse ^o , ¹	<i>communicate</i>	
	In to þe chalys lokes he.		
By a miracle at the 'com-mixtio,'	Þe parte ² of þe oble ^o ³	<i>host</i>	7060
	he saw blak as any pyk ^o ,	<i>pitch</i>	
	And þe blode blak and thik.		
	Þe preste þan consayued ^o his gilt,	<i>understood</i>	
	And mykil drede had to be spilt ^o ,	<i>destroyed</i>	
	Sodayne ⁴ on him be tane ^o vengeance;	<i>taken</i>	7065
he is affrighted and perplexed,	he wex all' pale, and dred ^o myschaunce.	<i>feared</i>	
	What he suld do he na wyste		
	With' þe sacrement þat he blyste ^o :	<i>consecrated</i>	
	him vgged ^o to vse ^o it and to ete;	<i>he dreaded</i>	<i>drink</i>
	þe blode he durst nozt oute zett ^o ,	<i>pour</i>	7070
	Be cause þat it was sakird ^o ;	<i>consecrated</i>	
	þus be twene twa was he stirde ^o .	<i>exercised</i>	
	he stode þus lang in drede and whoke ^o ,	<i>quake</i>	
	At þe last he it vsed ^o and toke;	<i>drank</i>	
[p. 173.]	him thocht it þe bitter maste ^o	<i>most</i>	7075
	Of thing þat he euer ete or taste;		
but finishes the mass,	his messe he endyd with' slike ^o happe,	<i>such</i>	
	And þan vp on his horse he lappe ^o .	<i>leaped</i>	
	To þe bischop he him boune ^o ,	<i>betook himself</i>	
	Be fore his fete he fell' doune,		7080
	And all' þe case to him he shraue ^o .	<i>confessed</i>	
confesses to the bishop, and thenceforward lives well.	Þe bischop penance þan him gaue,		
	þan ay ^o aftir wele he leuyd,	<i>then ever</i>	
	And mare and mare in gudnes cheuyd ^o .	<i>prospered</i>	
iii. 15 (50). A.D. 1069.	F orthir mare in criste zere		7085
	A thousand sixty and nyne clere,		
	Foure score ⁵ zere and thre same ^o	<i>together</i>	
	Fra ^o þe saynt come to durham,	<i>since</i>	
William I. promotes Robert Cumin.	Kyng william in his zere thryd ^o	<i>third</i>	
	Worschip ^o to Robert comyn did.	<i>honour</i>	7090

¹ On this verb see *Layfolk's Massbook*, p. 380. In O. Fr. *user* was employed in a similar way: 'Le cors nostre Seignor . . . li done & ele l'usa.' (Rutebeuf, *S. Marie l'Egipt*. 1027-68.) See also Roquefort's *Glossaire*.

² The ancient English and Irish missals, from the seventh century onward, show that a part of the consecrated host was dropped into the chalice immediately after the *Agnus Dei*. See Warren's *Missale vetus Hibernicum*, 10, 11, his *Leofric Missal*, 62, and Maskell's *Ancient Liturgy* (1846), 114.

³ From O. Fr. *oblée*; eccl. Lat. *oblata*, th. oblation in the Eucharist. The accent is on the final syllable, to rime with 'he.'

⁴ 'Lest' to be understood before 'sodayne.'

⁵ Should be 'seventy;' cf. l. 7119, n.

A.D. 1069.	To northumbirland him anaunsyd, To Erle degre he him enhaunsyd°.	<i>raised</i>	
	He come to durham with' many men, With' seuen hundreth' as bokes vs ken°.	<i>inform</i>	
	þare he wroght maystryes°, And þe citezynes despise°.	<i>acts of mastery</i> <i>he despised</i>	7095
The Hali- werfolk slay him and his.	he was slayne and all' his, Cuthbert men vnwoundid eschapid I wis°, Of feuzere° þe fift kalend. ¹	<i>truly</i> <i>February</i>	
	þis did þe kyng gretly offend,		7100
The king sends to avenge their death, but fails through a wonderful mist coming on,	þe kyng a duke° with' hoste he sent, To venge þair dede° was his entent. When þai come to aluertoun°, þai war on morne° to durham boun°; þan fell' sodaynly slike° a myst, þat whidir to wende° þai ne wist ; þai myght unnethis an othir° se, Ne fynd na way in na degre ; ² þai were stonyd° what þis moght mene, What þai suld do þai thret° ³ þaim betwene.	<i>leader</i> <i>death</i> <i>Northallerton</i> <i>next morning</i> <i>bound</i> <i>such</i> <i>turn</i> <i>scarcely one another</i> <i>astonished</i> <i>dispute</i>	7110
	þare come a man, and þaim talde, þare lay a saint in durham halde°, þat schewed sone grete vengeaunce To þaim þat did þare° grete greuaunce To þe pepill' of his weelde°, For he was to þaim spere and shelde. Fra þis hoste° þis wordes herde, To wende hame þai nozt deferde. þan zeres fyue and foure score ⁴ þe saynt lay at durham before°. Kyng William before saide þat zere° to zorke he him arayde° With' hoste, and all' aboute he stroyde°; þat dyocise gretely he noyed°. þe bischop of durham, Agelwyn,	<i>stronghold</i> <i>there</i> <i>possession</i> <i>army</i> <i>previously</i> <i>year</i> <i>prepared</i> <i>destroyed</i> <i>injured</i>	7115 7120 7125
[p. 174.]			
and through his men's fear of St. Cuthbert, so comes himself.			

¹ Jan. 23. So in *Hist. Irqum*, but given in various MSS. of *Hist. Ecel. Dunelm.* as iii. Kal. and ii. Kal. (Jan. 30 and 31).

² Three negatives in one line. So in *Sir Gawayne and the Green Knight*, 1836, ' & he nay þat he nolde neghe in no wyse Nauþer golde ne garysoun,' we have three, followed by a fourth.

³ *Icel. þratta*, Dan. *tratte*, to dispute.

⁴ Symeon rightly says seventy-five years.

A.D. 1069.	Thought lathe° to abyde þat pyne°;	<i>felt loth</i>	<i>trouble</i>	
Bishop Egelwin, advised by Earl Cospatric, flees with the corsaint.	He toke to counsail with' þe grete Of his contre, þus þai trete.			
<i>Alia fuga cum corpore sancti cuthberti.</i>	Erle of northumbirland Cospatricus ¹ he gauē þe bischop counsaile þus,			7130
	Cuthbert body to remoue To haly eland, þis is trewe.			
	þe ferth'° Idus of decembyr°,	<i>fourth</i>	<i>Dec. 10</i>	
	þai went fra durham mynstir.			
They rest by night at Jarrow, Bedlington, and Tuggall, arriving on the fourth day at Holy Island.	þe first nyght in paule kyrke			7135
	þai rest in Iarow, whils° it was myrke°.	<i>while</i>	<i>dark</i>	
	In bedlington þe secound nyght,			
	þe thrid in tughall' þai þaim dyght°;	<i>put themselves</i>		
	To haly eland come þai,			
	With' þe cors°, on þe ferde° day.	<i>body</i>	<i>fourth</i>	7140
	In þis flittying wonders fell'°,	<i>befell</i>		
	þe next boke ² before þaim tell'.			
The next Lent they return to Durham.	At þe tyme of neest lentyn°,	<i>next Lent</i>		
	In 3orke schire pees agayn begyn,			
	To durham þai bare þe cors agayne,			7145
	þar of þe contre was full' fayne°.	<i>glad</i>		
	þe new kirke was recounsailde° ³	<i>reconciled</i>		
	Solemply, and reparailde°.	<i>put in order</i>		
	þe nynde kalend of aprile, ⁴			
	þe cors was layde whare are while. ⁵			7150
	þar come na woman neuer seyn°,	<i>since</i>		
	Bot with' disees° scho went þeyn°.	<i>trouble</i>	<i>thence</i>	
ii. 7 (22), which is [p. 175.] partly from Bede, H. E. iv. 25.	Whi women comes noȝt to his fertyr°,	<i>shrine</i>		
<i>quare mulieres non veniunt in ecclesijs sancti cuthberti.</i>	As men tellis, þe cause ar þir°.	<i>these</i>		
	Before he had a bischop name,			7155
	þe grete mynster of coldingham			
	With' a sodayn fire was brynt,			
	And mykil gude þar in tynt°.	<i>lost</i>		

¹ Lines 7129-7133 are from iii. 16 (51). See 7375-8. In the *Hist. Regum* the date is given as iii. Id. (Dec. 11).

² Book III.; see p. 151.

³ By a special service, after profanation.

⁴ March 24, the eve of the Annunciation. But Symeon says viii. Kal., the feast itself. In one MS. of Symeon it is further stated that the body was replaced on the day of its deposition, viz. March 20 (Rolls Sym. i. p. 101, n.)

⁵ Where erewhile (it was laid). The transition from this to the next line is very abrupt. Symeon has a few words introducing the subject of the exclusion of women.

A.D. 679.	pis case° befell' for þe synn Of men and women duelt þar in.	<i>mishap</i>	
Disorders at Colding- ham.	Cuthbert ¹ before þe chaunce° he tell' To abbas Ebbe, as it be fell'. þar war, in diuers mansiouns	<i>accident</i>	7160
The double monastery.	Duelland, monkys and monchiouns°; þe monkes duelt be° þaim self, Sa did þe nonnes, with' all' þair pelf°. <i>property</i> þair ordure° reule þai went bathe by°, <i>order's both transgressed</i> And leuyd our° dishonestly. <i>over</i> Oft to gydir þai did euill', And gaf occasioun to þe deuill'. <i>appointed</i>	<i>nuns (minchens)</i> <i>by</i> <i>property</i> <i>order's both transgressed</i> <i>over</i>	7165 7170
	House depute° for religioun þai turned to glutery° and confusioun. <i>gluttony</i> þai war worthi vengeaunce, þarfore þaim fell' pis myschaunce.		
	When þaim thoght þai war maste suyre°, <i>secure</i> It come, þat vnhappy vyre° ² : <i>chance</i>		7175
The great fire.	þe place was brynt, styk and stoure° ³ , <i>stake</i> Abbay and house, all' at oure°. <i>altogether</i> þus for synn war þai schent°, <i>reproved</i> And all' to dispersioun went. <i>space</i>		80
A.D. 684. Cuthbert on being made bishop for- bad access of women to his min- ster.	A bischop made was cuthbert, And ȝit ⁴ his monkes nane ne some°, <i>none nor any</i> þe whilk war þat tyme or to come, Be cause of women felawschip <i>7185</i> Suld fra gude leuyng skyp, And in fleschely syn, on happe, Thurgh' ill' occasioun be trappe°, <i>entrapped</i> Saint cuthbert he ordaynd rathe°, <i>soon</i> With' assent of men and women bathe, <i>7190</i> þat in his mynster forthe fra þan		

¹ Symeon does not mention this. According to Bede, it was one Adamnan who foretold the fire.

² The *v* is *u* vocalis, as in 'vyse' for 'use,' l. 1098. M.E. *ure*; O. Fr. *eur*, later *heur*, as in *bonheur*, *malheur*; from Lat. *augurium*.

³ 'And bryne it up stikke and stourre.' (MS. Linc. in Halliwell s.v.) 'De xxvj spares et xvj stours.' (*Computus*, A.D. 1417-18, in Burton and Raine's *Hemingbrough*, p. 388.) The Scotch say 'stick an' stow,' meaning the whole of a thing.

⁴ Probably for 'y' = that, in order that.

A.D. 684. [P. 176.]	Suld entir na byde na woman. Þis custome so far forthe encrease, Þat na woman anes durst prese ^o	<i>press</i>	
	To come with' in his mynster warde, Noght with' in the kirke 3arde, Bot gif ^o grete nede it made ^o	<i>unless caused</i>	7195
	Of enmys þat þare nere þaim rade ^o .	<i>made raid</i>	
The custom at Holy Island,	It was at Eland abbay Þis custome kepid many day, ¹ And sen ^o þe time þat it was brokyn,	<i>after</i>	7200
	It ² hase bene or sall' be wrokyn ^o . Neuer sithen ^o it thrafe ^o as before,	<i>avenged, punished</i> <i>after throve</i>	
	Nouthir in gudnes ne in store. Þis custome is 3it at durham, ³		7265
and at Durham, c. 1450.	Wha so it brekys god gif þaim shame, For schenschip ^o oft tymes hase bene sene	<i>ruin</i>	
	Of women þat in his kirks hase bene, Of þe whilk some sall' I tell', Þat in diuers tymes befell'.		7210
ii. 8 (23). Fate of Sungeoua, who broke the rule.	Þare was a woman, Sungyue hight ^o , Sho had ⁴ hir husband on a nyght Fra a feste went hamward.	<i>named</i>	
<i>De femina infrin- gente or- dinacio- nem sancti cuthberti.</i>	Þe way was foule, and wendyng ^o hard, Þe strete was sa full' of clay, Þat þai myght haue na clene way. Þe woman to hir husbande spake, Thurgh' cuthbert kirke ⁵ þair way to take. So to do þai bathe assent,	<i>going</i>	7215

¹ Symeon speaks of the custom as observed to his time; the translator is speaking for himself in lines 7201-9. Symeon mentions a church at Holy Island, called the 'Green cyrce,' or 'Church on the Green,' which he says Cuthbert provided for women, apart from the monastery. This was most likely where the parish church now stands.

² *I.e.* the breach of the custom.

³ In the earlier years of the sixteenth century women appear to have been admitted into the Galilee to hear a weekly sermon (*Rites*, 53). They might not pass into the nave beyond the cross of blue marble that still stretches across the floor. Any woman transgressing in this way, or entering within the abbey gates or precincts 'but her lenth,' was 'sett fast' (query in the stocks) and punished (*ib.* 30). The principal reason assigned in *Rites* is, that St. Cuthbert was falsely accused by a king's daughter, according to the fabulous story in *Libellus* xxvii., of which no notice is taken here.

⁴ Read 'and.'

⁵ Symeon says it was at Durham, and through the church-yard.

	Pai thocht aftir to repent. ¹		7220
	Whil pai went þir° by styes°,	<i>thither</i>	<i>uphill paths</i>
	Þe woman sho began to gryes°,	<i>shudder</i>	
	And cryed as oute of hir witt ;		
	Alsome as sho hir fote flitt°	<i>moved</i>	
	Aboute þe hegge° of þe kirk 3arde,	<i>hedge</i>	7225
	Sho fell' doune and ill' farde.		
	hir husband bare hir hame in haste,		
	Þe same nyght sho 3elde þe gaste°.	<i>ghost</i>	
	O° þe same a tale was ryfe° :	<i>of common</i>	
	Þare was a riche man wyfe,		7230
	Of diuerse men hard° sho tell'	<i>from heard</i>	
	Of cuthbert kirk þe riche apparell'° ;	<i>ornaments</i>	
	Sho thocht sho walde all' wyse° se.	<i>by all means</i>	
	Sho hyed° hir þidir with' hir men3e° ;	<i>hastened household</i>	
	Sho thocht hir husband was grete,		7235
[p. 177.]	Þare suld nane hir lett ne threte ;		
	Sone sho lost hir witt state ² ,		
	hir awen tonge in twa sho bate°,	<i>bit</i>	
	Sho walde no3t bide with' in hir wane°,	<i>dwelling</i>	
	Bot oute wanerand° sho went all' ane.	<i>wandering</i>	7240
	Hir awen throte in twa sho share°,	<i>cut</i>	
and cut her throat.	And so oute of þis werld sho fare.		
	Vndir a tre sho was bledand'°	<i>bleeding</i>	
	Foun' deed° with' a knyfe in hande.	<i>found dead</i>	
	Slike° dyuers vengeaunce opynly	<i>such</i>	7245
	Hase fallen on women fule° hardy.	<i>fool</i>	
	3it forthir mare of þe same :		
	Þar was a woman, Judith hir name,		
	Þe tyme of bischop Agelwyne,		7250
	Þe doghtir of sir baldwyne,		
	Erle of flaunders. Þis woman		
	Was an erlis wyfe þan,		
	Of northumberland, cald tostus ;		
	To hir it befell' þus.		
	Sho was a woman full' oneste,		7255
	And to gude werkes prest°.	<i>ready</i>	
	Sho luffed wele saint cuthbert,		

¹ 'Atque postea hoc peccatum elemosinis expiarent.'

² A compound expression = 'wit-state.'

ii. 9 (24).
Another
woman
went mad,

[p. 177.]

and cut
her throat.

iii. 11 (46).
A.D. 1056.
In the time
of Bishop
Egelwin,
Judith, the
wife of
Earl Tosti,

loved St.
Cuthbert
well.

A.D. 1056.	With' all' þe myght of hir hert.		
	To his kirke ornaments diuers		
	For to gyue sho was full' fers ^o .	<i>eager</i>	7260
	Landes and possessiouns sho hyght ^o ,	<i>promised</i>	
	So to his fertir ^o come sho myght.	<i>shrine</i>	
	Sho durst noȝt auntir ^o hir þar to,	<i>adventure</i>	
	By hir self, þis thing to do.		
She sent one of her maidens to the church, who at once fell sick and died.	Ane of hir maydens ȝing ^o	<i>young</i>	7265
	Sho bade priually do þis thing.		
	In þe kirke ȝarde hir fote sho sett,		
	A grete wynd sodanly hir lett ^o .	<i>hindered</i>	
	Slike ^o sekenes hir began to shende ^o ,	<i>such harm</i>	
	þat vnnethis ^o moght sho hame wende ^o .	<i>scarcely go</i>	7270
	In hir bedd sare seke ^o sho lay,	<i>sorely sick</i>	
	And sone made hir endyng day.		
	Fra ^o þis mayden was þus past,	<i>after</i>	
	þe countas sho was sare agast ^o ;	<i>afraid</i>	
The earl and countess present a crucifix.	þe erle and sho gart ^o bathe make	<i>caused</i>	7275
	A crucifix ¹ for cristis sake,		
	Ane ymage of our lady,		
[p. 178.]	Of Iohnn euangliste an othir þar by.		
	þai clethe þaim with' golde and siluer,		
	To durham mynster þai þaim offer,		7280
	And diuers othir ornaments,		
	To saint cuthbert þai þaim sent.		
	Sen ^o þis woman of reuerence ²	<i>since</i>	
Reflec-tions, ap-parently by the translator.	þe saint þus lettid ^o of his presence,	<i>hindered</i>	
	What sall' we trow ^o þat he will' do	<i>believe</i>	7285
	Othir synfull' women to?		

¹ This 'rood, Mary and John,' was so large that it was left behind at the flight to Holy Island in 1069. When the bishop and clergy returned about fifteen weeks later, they found it thrown to the ground and robbed of all its ornamentation. When the king heard of this he was very angry, handed over the offenders to the bishop and presbyters for punishment, and sent much gold and silver and many precious stones in the time of Bishop Walcher, with part of which the crucifix was covered anew, as it was seen in Symeon's time, iii. 15 (50). It is not mentioned in *Rites*, nor do we know anything of its later history. It may here be mentioned that the figures of SS. Mary and John are found in the earliest English representations of the Crucifixion, e.g. on the cross at Sandbach, whereas those of Ireland, Scotland, and Wales have the two soldiers with spear and sponge. (See J. Romilly Allen, *Christian Symbolism* (1887), 155.)

² 'Who so revered him' (cf. 7255-61). Lines 7283-7322 are not in Symeon.

Sa it is noȝt þe saint will'
 þat women come his kirke till',
 And þis cause suffice

Wha so will' him wele auyse°.

bethink 7290

Wha so dose agayne° þe saynte,

acts against

With' outen drede° sall' be ataynte°.

doubt punished

Bot agayne þis some menn may say

þat in councestre he lay

A hundreth' ȝere passand° and mare,

passing 7295

Women at þair will' come þare.

To þis es° þare ansuere ane°,

is one

þat cronicle beres witnes nane°

none

Of women þider comyng;

Bot it is mare semyng°

probabls 7300

þat na women neght° him nere

approache.l

Whils he þare lay on his bere°;

bier

And gif þai did, it semes on chaunce

þai knew noȝt þe saint ordenaunce,

þar fore þai were excused þan°, for why°

then because 7305

þai did wrange vnwytandly.

Or ellis say he gaued fredome

þare° women to his tounbe to come,

there

In takyn° full' to men discryd°

token manifested

þat he sulde noȝt þare abyde;

7310

For when he was borne aboute,

Women come nere him was na doute.

Also women he forbare°

barred out

Whils he and monkys togydir ware,

Restand in a mynster;

7315

he ordaynd na women come him nere.

þarfore whare his cors rest,

He will' na woman byde ne gest°,

lodge

With' monkes in his kirke to mell'°,

mix

In þe begynnyng as I tell'.

7320

þir er þe cause sufficient

Whi women fra him er absent.¹

¹ Note agaim that we have no reference to the story of the king's daughter. See above, 7205 n.

None may withstand the saint with impunity. Some may say that he lay 100 years and more at Chester-le-Street, and women came near to him. But there is no evidence.

Yet if they did, they were perchance excused as doing wrong unwittingly; or the saint may have permitted it to show that he would not stay there. Women, doubtless, came near him when he was borne about. Anyhow, he ordained that no woman should come near [p. 179.] him or his monks, and that is enough.

Vindicta capta de quodam vocato Gillo Michael qui multas iniurias fecit fugientibus cum corpore sanctissimi cuthberti ad insulam sacram.

iii. 16 (51).
A.D. 1070.
Gillo
Michael, a
rich man,
is a fierce
enemy to
the church
of Durham.

In þat time when þe folk fledd,			
And cuthbert body to eland ledd°,	<i>carried</i>		
þar was a riche man Gillo Michaell',			7325
Of northumbirland, fers and fell'°;	<i>cruel</i>		
Gillo Michael es° to mene°	<i>is mean</i>		
þe sonn of michael ¹ , I wene°;	<i>suppose</i>		
He was noȝt saint Michael frende,			
Bot þe schrewed° sonn of þe fende°:	<i>wicked fiend</i>		7330
Grete wranges to þaim he sett,			
And of þair passage he þaim lett°;	<i>hindered</i>		
Mykil disees° he þaim wroght,	<i>discomfort</i>		
Bot aftirward dere° he þat boght.	<i>dear</i>		
Fra° in eland þe cors was layde,	<i>after</i>		7335
þe bischop had a man arayde°,	<i>got ready</i>		
To durham forto wende agayne°,	<i>return</i>		
And how it stode all' thing to frayne°.	<i>enquire</i>		
þis man was a clerk of elde°,	<i>age</i>		
he had his wittys wele in welde°.	<i>possession</i>		7340
As he was on his way boune°,	<i>bound</i>		
At nyght him far fra ilk a° toune,	<i>every</i>		
He lay in þe felde and sleped;			
His haly aungell' safe him keypyd.			
He had a vysioum in þat stede°,	<i>place</i>		7345
þat Gillo Michael was dede°.	<i>dead</i>		
Me dremyd, he saide, þat I was ledd			
To durham, as þe bischop bedd°;	<i>commanded</i>		
Before þe alter þar I se			
Twa men of hie° autorite,	<i>high</i>		7350
Standand þair face turned to þe este;			
ȝit na nar° to þaim I preste°.	<i>no nearer pressed</i>		
þe tane°, eldyr man semyng,	<i>one</i>		
Was cledd in bischop clething;			
him semyd° wele his abyte°,	<i>became habit</i>		7355
His chere° honorabill', in fair plyte;	<i>face</i>		
Be° his countenance and his feete, ²	<i>by</i>		

While they
are taking
refuge in
Holy Is-
land, the
bishop
sends Er-
nane to see
how mat-
ters are at
Durham.

One night,
on his way,
he sleeps
in a field,
and has a
vision.

He sees,
in the
church at
Durham,
before the
altar,

St. Cuth-
bert

[p. 180.]

¹ 'Puer Michaelis' (Sym.) The servant of Michael—Gaelic, *gille*.

² The episcopal sandals are mentioned by Alcuin in his work *De Di-
vinis Officiis*. (He died A.D. 804.)

A.D. 1070.	him semed a bischop of honour greete.		
and St. Oswald.	þe tothir ^o stode on his ryght syde, Rudy bathe of hewe ^o and hyde ^o , A preciouise pall' his body brace ^o , he had a lange trety ^o face, ¹ A thyn berde, of stature faire, Him semed to be a kynges ayre ^o . him semed bot 3onge man of age, As abill' to ^o his heritage.	<i>other</i> <i>hue skin</i> <i>wrapped</i> <i>delicate, refined</i> <i>heir</i> <i>fit for</i>	7360
They look around at the desola- tion of the church.	Alson ^o þai þaim turned aboute And loked all' þe kirke thurgh' oute. þe bischop semed to be heuy ^o , þe kirke was left sa vnsemely, And on þis wyse twys said he, Wa be to þe, Cospatrice ² , For my kirke þou hase defuyled, And als ^o a wildernes it dispuyled.	<i>sad</i> <i>sad</i> <i>as</i>	7370
'Woe to thee, Cos- patrick!'	He, þat man cospatricus, þe kirke ornaments with' him trusse ^o , Also he þat counsaile gaue, þe saynt body away to haue. I wald towarde þaim haue past, Bot I was some dele agast ^o .	<i>as</i> <i>packed</i> <i>somewhat afraid</i>	7375
St. Oswald beckons to Ernane,	þe 3onge mans fyngir to me beke ^o , And calde me be my name eke ^o , And spird þe bischop if I knew oght. ³ I said, nay, I knew him noght. þis, he sais, þi lorde es, Bischop cuthbert, saynt in blis.	<i>beckoned</i> <i>also</i>	7380
who falls at the feet of St. Cuthbert.	Sone I fell' doune to his fete, And prayde him his kirke bale ^o to bete ^o . Sone aftir þai enclyne ^o all' in fere ^o	<i>woe amend</i> <i>bow together</i>	7385
They bow to the altar and depart.	Reuerently to þe altere. To gydir softly furthe þai fure ^o , Whils ^o þai come to þe mynster dure ^o . þe 3onge man before furthe 3ode ^o , þe bischop in þe dure stode. I come, suand ^o þaim o ferr ^o .	<i>went</i> <i>till door</i> <i>went</i> <i>following afar</i>	7390

¹ So in O. Fr.: 'Le vis lonc et traitis.' (*Doon de Maience*, 4481.)

² Latin vocative.

³ 'Asked if I at all knew the bishop.'

A.D. 1070. Ernane follows, and St. Cuthbert [p. 181.] speaks to him.	þe bischop þan bad me come nerr° ; þou, ernane, he sais þan, Knawes þou nozt zone° zonge man ? Ernane was þe mannes name, A man halden of gude fame.	<i>nearer</i> <i>yon</i>	7400
They all go to the south side of the city.	I saide, nay ; þan he me talde, zon° es, he saide, kynges osualde. To þe cite southe syde þai wende all' still', þare þai abyde. þan þe bischop calde me vnto : Loke doune, he sais, and se lo°.	<i>yon</i> <i>see lo !</i>	7405
Ernane looks down and sees the deep vale full of souls in torment, among them Gillo Michael.	I sawe a vale of depnes, As me thoght it endles ; It was of mens saules full', Euel spirits in paynes þaim pull'. Gillo Michael saw I þare, Tourment° in sorow and in care ; Ane strake° him thurgh' with a sythe, And his body it wrythe. þe wriche cryed orribily, Sorowde and weped and ay° cry ; Slike° paynes suffird all' þe pak° þat wer broght in to þat slak°.	 <i>tormented</i> <i>struck</i>	7410
St. Cuth- bert asks if he knows any of them ; he knows Gillo,	þan þe bischop spirde° me Gif I knew any I þare se. I saide, za°, gilto I knewe. þe bischope saide, þou sais trewe. He es deed, with' outhen layne° ¹ , And depe putt to þis harde payne.	 <i>asked</i> <i>yea</i> <i>concealment</i>	7420
but cannot think he is dead.	I saide, sir, he es nozt deede ; zistreuen° he was in his awen steed°, To diuers festes es he prayde°, Many hase for him arayde°.	 <i>yester-even</i> <i>place</i> <i>invited</i> <i>made ready</i>	7425
St. Cuth- bert assures him he is, and that all who break his peace will suffer like torments.	þe bischop saide, treuly þou trowe°, Gillo michael es deed nowe. He, he saide, and oþir als° þat brak my pese°, as men fals°, And did wrange to me and myne,	 <i>believe thou</i> <i>also</i> <i>peace</i> <i>false</i>	7430

¹ 'I will not conceal it,' 'I assure you.' Cf. 'withouthen lese,' l. 2324 n.

A.D. 1070.
Then
Ernane
awakes,
and has-
tens to
Durham
with his
com-
panions.

[p. 182.]

They turn
aside to a
church to
hear mass:
men will
not believe
that Gillo
is dead,

but he died
the same
hour in
which
Ernane
saw his
soul in
torment.
He tells
the vision
to Cos-
patrick,
who is
greatly
alarmed,
and tries
to make
amends for
his injuries
to the
Church.

iii. 17 (52).
Bishop
Egelwin
takes away
all the
treasure he
can,

Ar streyned° to þe same pyne°.	<i>constrained</i>	<i>pain</i>	
þan I wakynd of my nappe°,	<i>sleep</i>		7435
And sone on my horse I lappe°.	<i>leaped</i>		
I prayde my felowes fast to ryde,			
þai meruailde whi so fast I hyde°.	<i>hastened</i>		
Of gillo michael deed° I telde,	<i>death</i>		
þai trowed° nozt, bot a fole° me helde,	<i>believed</i>	<i>fool</i>	7410
All' þat nyght forthe we rade°,	<i>rode</i>		
At morne besyde þe way we glade°	<i>softly stepped, stole</i>		
To þe next° kirke, messe to here.	<i>nearest</i>		
Men come tything° at vs to lere°;	<i>tidings</i>	<i>learn</i>	
I saide° þaim Gillo had gyuen þe gaste,	<i>told</i>		7445
þai held it bot a worde of waste.			
þare come some of his household,			
And þat he dyed þat nyght talde.			
þai told me in what oure of þe nyght;			
Be° þair tellyng I knew ryght	<i>by</i>		7450
þat it was þe same houre			
In whilk I sawe his strange stoure°.	<i>mighty struggle</i>		
To þe Erle Cospatrico ¹			
I telled all' Gillo michael' wo.			
For ferde° and drede he faste woke°.	<i>fear</i>	<i>greatly quaked</i>	7455
his way barfote° þan he toke,	<i>barefoot</i>		
And come whare þe saynt lay,			
And of forgyfnes hertly pray,			
And offird to him giftes grete,			
Pardoun of his synn to gete.			7460
Fra þat time neuer þe lase,			
his state of honour ay° decrease;	<i>ever</i>		
he was putt fra his erledom,			
And grete diseese° to him com.	<i>misfortune</i>		
Fra° kyng wiliam 3orke shire left,	<i>after</i>		7465
þe saynt was broght to durham eft°.	<i>again</i>		
Of Elgelwyne it es meende°	<i>related</i>		
how he, in his 3ere fiftende,			
Grete tresure fra þe kyrke he nyme°,	<i>seized</i>		
And away toke it with' hyme;			7470
he toke all' þat he myght reue°,	<i>rob</i>		
For he thoght england' forto leue.			

¹ Latin dative to rime with *no*.

A.D. 1070.	He gat him ship, and fled full' bayne°,	<i>ready</i>	
	To scotland was he dryuen agayne°.	<i>back</i>	
	Aftir warde, kyng William men		7475
is caught at Ely and taken to Abingdon,	Toke him at helyng in þe fen,		
	And led him fra theyn° to abyntoun,	<i>thence</i>	
	þe kyng bad kepe him in þat toun. ¹		
	þe kyng oft tymes 3elde him bad°	<i>bade him yield up</i>	
	þe gudes fra durham þat he had.		7480
	He sware many boke athe°.	<i>oaths</i>	
	þat he did þe kirke na skathe°,	<i>injury</i>	
	Ne gudes nane he away bare		
[p. 183.]	Oute of þe mynster lesse na mare.		
	On a day, be fore þe mete,		7485
	Whils he wescht his handes to ete,		
	Fra his sleue ane ouche° fell' oute,	<i>trinket</i>	
	Ilk man seand° þat was aboute. ²	<i>seeing</i>	
	þare was he knawen of periury,		
	him self to grete vilany. ³		7490
where he dies in prison.	þe kyng to prisoun bad him lede°,	<i>bade take him</i>	
	þare he bade° whils° he ware deede.	<i>abode till</i>	
	he walde nouthir ete na drynk,		
	Sa grete trystenenes° he on thynk.	<i>sadness</i>	
iii. 18 (53).	Fra° Elgelwyne deed be,	<i>after</i>	7495
	A 3ere voide stode durham se.		
	þe 3ere of criste sixty ⁴ and twa,		
	First a thousand, with' outen ma°,	<i>more</i>	
	þe seuent ⁵ 3ere of kyng william,		
A.D. 1071- 1080.	he chesid walchere to durham.		7500
c. Mar. 14.	he was of þe folk of lotharise, ⁶		
Election of Bishop Walcher.	A grete kynd° ⁷ man and a wyse ;	<i>great-kinned, nobly born</i>	
	he was a clerke and gude deuyne,		
	A gude philisophir and a fyne ;		

¹ The real cause of this arrest and detention at Abingdon was probably political. See Arnold's note here.

² 'Armilla usque manum cunctis intuentibus delabens.'

³ [Which was] to himself great villany.

⁴ Read 1071. Bishop Walcher was slain Thursday, May 14, 1080, having been bishop nine years and two months. See 7799-7804. So that he was chosen to the bishopric about March 14, 1071. Symeon says 1072.

⁵ Read 'sixth,' reckoning from the death of Edward the Confessor, January 5, 1066, or 'fifth,' from the battle of Hastings, October 24, 1066. Symeon's 1072 would be the 'seventh' by the former reckoning.

⁶ MS. has 'Lotbarise.' He was 'de gente Hlothariorum,' a man of Lorraine.

⁷ 'Natu nobilis.' (Sym.)

A.D. 1071-
1080.

he was wele paste forthe in age,
Sobir, and vsyd° nane outrage°; *used excess* 7505

he was honest and manly,
To bischop degre worthy.

he was þe first seculere
þat was bischop to cuthbert nere¹, 7510
Aftir saint aydane.

To° walchere all' war monkys bot ane, *till*
þe whilk by symony þe se gat ;²

ii. 19 (34).
A.D. 944 or
947 ?

With' in sex moneths remoued° he þat³, *quitted*
Sexhelmus was his name ; 7515

Sexhelm
succeeded
Uhtred,
ill-used the
people, and
was driven
away by
St. Cuth-
bert.

For his vyce cuthbert him blame,
þe saint pople° he diseesyde°, *peopl's oppressed*
And of þair gudes falsly dissesid°, *dispossessed*

All' þe seruands of þe kirke,
Of pair lyues he made þaim yrke°. *wearry* 7520

þe saint be° dreme him slepand flayde°, *by frightened*
And bade him sone away be rayde⁴.

He defard, and walde noȝt trus°; *pack off*
þe saint eft sones° saide to him þus : *again*

Bot° þou soner heyn° wende, *unless hence* 7525
With' schame and care° I sall' þe shende°, *grief punish*

[p. 184.]

ȝitt he abade, and þan þe saynt
þe thrid tyme felly° him attaynt°, *fiercely assailed*
And bad him wende fra his stede°, *place*

Or sodanly he suld be dede. 7530
Als° he made him warnyng *also*

Of his kirke gude to take na thing.
þe bischop wakynd and was ryght seke,
And alsone° his hors he cleke°, *at once seized*

And, als° seke als he was, *as* 7535
Vnto ȝorkeschire gon° he pas. *did*

When he come ȝorke nere,
he felde him self bathe hale° and fere°. *whole sound*

¹ Cf. l. 6950.² Eadred was the first secular who purchased the see. (See l. 6176 n.) Sexhelm, confused by the translator with Eadred, was a monk; he is designated 'Episcopus Simoniacus' in the heading (added later) of Sym. cap. 34.³ Another suggested reading is, 'he departed, *which his* (= whose, as in Hebrew) name was Sexhelm.' Cf. Chaucer, *Knights Tale*, l. 1852: 'And namely oon, That with a spere was thirled his brest boon.' But see Index Verborum, s.v. 'Hat.'⁴ Aphetic form of 'arayde' (cf. l. 3344) = be off 'in good order.'

A.D. 944 or 947 ?	Aftir bischop vtrede		
Aldred succeeds.	Come he, and aftir° aldrede.	<i>after him</i>	7540
iii. 18 (53).	Walchere, þof he na monk was,		
Account of Walcher resumed ;	In his gude leuyng monkys he pas° ;	<i>surpassed</i>	
he finds secular clerks at Durham.	In durham mynster þare he fande		
A.D. 1071-1080.	Certayn seculars receande° ;	<i>resident</i>	
	þai wer na monkys ne chanouns nouthir,		7545
	Slyke° as in colage duelt to gydir,	<i>such</i>	
	Na of na wyse religiouse,		
	Bot dishonest and viciouse.		
These said the monastic offices,	Of monkys vse þai saide þair houres,		
	For þai were þe successours		7550
	Of childre þat fra Eland fledd		
	When eardulf ¹ cuthbert cors þein° ledd.	<i>thence</i>	
	I saide before ² monkys had þaim kend°	<i>taught</i>	
	To þair obseruance to entend°.	<i>attend</i>	
Sym. Præfatio.	Fra° saint cuthbert monkys were deed,	<i>after</i>	7555
	þai bade° still' in monkys stede° ;	<i>abode place</i>	
	As monkys þai saide þair seruys,		
but lived not monkys' lives.	Bot þai were cledd on seculars wys°.	<i>wise</i>	
	Few of þaim leuyd monkys lyfe,		
	Bot all' to ryote ware þai ryfe°.	<i>ready</i>	7560
	þare come othir aftir þaim,		
	Of þaire nurysse°, and kepyng claim	<i>nursing, nurture</i>	
	Ay forthe° of þe saint cors ;	<i>thenceforth</i>	
	Of religioun þai had na fors°.	<i>regard</i>	
	Whils° tyme of william karilese,	<i>till</i>	7565
	Of monkys restoryng was° þe chefe,	<i>who was</i>	
Bishop Walcher tries in [p. 185.] vain to reform them.	Bischop walchere was besy°	<i>busy</i>	
	To turne þaim fra þaire foly,		
	Bot he had þar of na bote°, ³	<i>profit</i>	
	For þai were swa° in vyce rute°,	<i>so rooted</i>	7570
	þai were nozt abill' forto wirke,		
	Ne° leue as men of haly kirke.	<i>nor</i>	
	þe bischope toke in hande to rede		

¹ MS. has 'cardulf.'

² See 6779-82, from Sym. ii. 6 (21); and *Præfatio*. In his preface Symeon tells us that in singing their hours they observed the order of the psalms in the Rule of St. Benedict, the one point in which they adhered to the tradition delivered by their earliest predecessors.

³ His endeavours were of no avail.

A.D. 1071-1080.
He studies Bede, and so finds out their history,

Saint cuthbert lyfe wrytyng of^o bede ;¹ *written by*
 He fand^e þe fundacioun, 7575
 How monkys war first of grete renoun,
 Ay to cuthbert seruands maste^o *greatest*
 To þe time þat paynyms made all' waste,
 And nere all' monkys of eland slewe ;
 Þa þat left^o made seyn^o nane newe. *remained afterwards* 7580
 Þus þe monkes were away,
 And slike^o seculers as I say *such*
 Duelt aboute þe saint body.

and muses how he may place monks in their stead, and so restore the old order.

Walchere had grete dule forþi^o ; *grief therefore*
 Walchere began forto moyse^o *muse* 7585
 how he þat men^{3e} moght refoyse^o, *company refuse, get rid of*
 And forto bryng in monkys agayne
 Þar to walde he be full' fayne^o. *glad*
 he be soght god him to spede,
 his thocht to fulfill' in dede.² 7590

Certain monks, taught by a vision, come from the south, asking the bishop to let them settle as monks in his diocese.

Þare were monkys in south' englande,³
 Pure^o in spirit and wele leuande^o ; *poor living*
 Þai were bodyn be^o vysion *commanded by*
 Northe be 3ond humbyr þaim to boun^o, *to betake themselves*
 Þare to be goddis seruands dere. 7595
 Þai come to bischope walchere,
 And besoght his reuerence
 þat he walde þaim lycence
 In his diocise to haue place,
 To serue god þair lyfe space, 7600
 And to receyue all' and somm
 þat to religioun walde come.

He thanks God,

þe gude bischop was glad and blythe,
 And thankid his god hertly oft sythe^o. *oft times*
 He held þaim as fra god sent 7605
 To fulfill' his gude entent.

and sends them to Jarrow and Wear-mouth.

He sent þaim to Iarowe and weremouth',

¹ 'Historiam Anglorum et vitam sancti Cuthberti.' (Sym.) See *Hist. Eccl.* iii. 3 ; *Vit. S. C.* xvi.

² Symeon says: 'Deum oravit, ut actiones suas aspirando praveniret, et adjuvando prosequeretur,' referring to the well-known collect, 'Prevent us, O Lord' (Actiones nostras quæsumus Domine, etc.), which comes on the Ember Saturday in Lent in the Gregorian Sacramentary and in the Leofric and Sarum missals; in Sarum also in the thanksgiving after mass.

³ From Winchcombe and Evesham; see Sym. iii. 21 (56).

A.D. 1071-1080.	Place° of his diocyse full' couth'°, þare some tyme° was duellyng Monkys of haly leuyng.	<i>places well known where formerly</i>	7610
	He bad þaim for na man lett° Monkys to þair company to gett, Whils° þe time he myght his counsaile take, <i>until</i> And duellyng place to monkys to make, þat he and monkys moght duell' same°, <i>together</i>	<i>leave off</i>	7615
[p. 186.]	With' cuthbert cors, at durham. þe monkys did his biddyng fayne, þai biggyd° þe alde place° agayne.	<i>built places</i>	
Quædam cellæ Jarow et Wermouth' reparatæ sunt	þare þai leuyd as monkys gude, And fed many with' gastely° fode, And steryd° many þe werld forsake, And to religioun þaim to take. Bischope walchere of þaim was glad, For supposyng° full' he had, Monkys at cuthbert cors restore°, As þai had bene lange tyme before ; And principally at his awen se, Whare he fand faute° of honeste°.	<i>ghostly stirred</i>	7620
	þis mene tyme, at durham kirke, he garte take grounde, house to wirke, To monkys duellyng þat were abill'. ¹ þat he beganne he moght ² full' fill', For aftir schort tyme was gane, Of° cruell' menze° was he slane. ³	<i>purpose to restore</i>	7625
	At Jarow stode walles alde°, Whare some tyme° was an abbot halde°, <i>formerly abbot's dwelling</i> And of saint paule an abbay, þat benet of wermouth' gert aray°.	<i>lack morality</i>	7630
iii. 21 (56). The ruins at Jarrow.	At Wermouth' was a mynstere ⁴ In wirschip of saint petir, Benet was abbot of bathe° ; He gart bigg° þaim in house and lathe°.	<i>by his people old</i>	7635
Near-mouth and Jarrow.	þai wer stroyed° aftir bathe in fere°, <i>both build barn destroyed together</i>		7640

¹ He caused ground to be taken for building houses that were suitable for the dwelling of monks: 'habitacula monachorum habitationi congrua.'

² Read 'noght.'

³ 'Crudeli suorum manibus morte præventus est.'

⁴ This and the seven following lines are a compilation based on Bede's *Hist. Abbatum*, s. a. 676; *E. II.* v. 21, 24; and *Sym.* i. 8, 14.

A.D. 1071-1080.	Whils° þe tyme of walchere, þe whilk to þe monkis forsaide	<i>until</i>	
Symeon's account continued: the repairs of the buildings,	Gaf Jarow abbay þat þai araide°. Sparres and tymbyr þai þaim gett, Abouen° þe ald kirk walles þai sett, And thekyd° it with' hay and thak. þus a kirke to þaim þai mak, Also þai made þaim tofalles°, To duell' in vndir þe walles.	<i>put in order</i> <i>upon</i> <i>thatched</i>	7645
the life of the monks.	þare in hungir and calde full' pure° þai leuyd, and sympely þai fure°, þe whilk in abbays þat þai fra° went Moght haue ynogh' at° þair entent°.	<i>poor</i> <i>fared</i> <i>from</i>	7655
[p. 187.]	þe fame of þaim was so ryfe°, þat þare come many to proue° þair lyf. Of northumbir few to reherce, Bot fra þe southe þare come dyuerse, þe whilk left þaire faders in°, And þaire contre and þaire kyn, As did patriarche abraham, left his contre and kyn all' sam°, And went to land þat god him hight°, his awen land neuer aftir neght°.	<i>prevalent</i> <i>try</i> <i>together</i> <i>promised</i> <i>came near</i>	 7665
Gen. xii. 1-4.	þat land god gaf him to be his, It betakyns heuen blis, þe whilk wha will' þe werld forsake, Of þe gift of god sall' take.		7670
Character of Aldwin.	þe maister of þir° religiouse hight Alduinus in þat house. þe werld vtterly he sett at noȝt, he was meke in worde and thoȝt, In aduersite stiff° and strange°, In prosperite trusty amange°, ¹ Discrete in counsails in ilk° nede, Moyre° and sobyr in worde and dede. Agayns þas° þat was rebellouse, he was in right° rigoruse; To meke men he was felow, Ay° when he time sow°.	<i>these</i> <i>immoveable strong</i> <i>trusty all the while</i> <i>every</i> <i>demure</i> <i>those</i> <i>judgment</i> <i>ever saw</i>	7675 7680

¹ 'Modestus in prosperis.'

A.D. 1071-1080.	he couet ay heuenly thing,		
	And, whaim he moght, þider to bryng.		
Bishop Walcher endowed the monks.	Bischoþ walcherus þis seand ^o ,	<i>seeing</i>	7685
	þe state of monkehede encresand,		
	þe whilk many 3eris beforne		
	In þat contre was forlorne,		
	he thanked god þat it sa grewed,		
	And gude faderhede to þaim he schewed. ¹		7690
	he wist þair purpose and was fayne ^o	<i>willing</i>	
	þat þai walde þat abbay bigg ^o agayne.	<i>build</i>	
	þe toune of Jarowe he þaim gaue,		
	With' þe purtenance, ² ay to haue,		
	Prestoun, heworth', and menketoun,		7695
	Heberne, wystem, and hertoun,		
	With' whilk þair abbay myght be made,		
	And þai als ^o haue þaire lyuelade ^o .	<i>also livelihood</i>	
	þan þai leuyd þare to gyder,		
	In charite, as gude brethir.		7700
	þe bischoþ wes man mylde of mode ^o ,	<i>mood</i>	
	In him self sobir and gude,		
	Bot of his men3e ^o some were schrewys ^o ,	<i>retinue wicked men</i>	
	þai vsed no3t all' gude thewys ^o ,	<i>manners</i>	
	þai harmed þe contre on sere wys ^o ,	<i>in various ways</i>	7705
	As þai had bene oute ^o enmys.	<i>external</i>	
	þe bischoþ þaim no3t chastyd,		
	Bot lete þaim regne ^o forth' in þaire pryde.	<i>domineer</i>	
	þare was an Archedekyn of his,		
	To durham mynster did o mys ^o ;	<i>amiss</i>	7710
	Many ornaments and mone ^o	<i>money</i>	
	Oute of þe kirke bare he;		
	To his frendis and his sib men ^o	<i>kinsmen</i>	
	he gaf þaim whare he walde, and when.		
	Als ^o þe bischoþs knyghts ^o þar to ^o	<i>also soldiers besides</i>	7715

¹ See note on lines 1151-2.

² 'Cum appenditiis, scilicet Preostun, Munecatun, Heathewurthe, Heabyrin, Wyvestou, Heortedun;' Preston is supposed to have been on the right bank of the Don, nearly opposite to Jarrow, but to have afterwards been called Simonside, a township at present subdivided among others. (*Fæodarium* (Surtees Soc.), 116 n.) The modern names of the other places are, Monkton, Hedworth, Hebburn, Westoe, and Harton. The form 'Heabyrm' in the printed editions is so in the Durham MS., but no doubt by a scribe's error for 'Heabyrin.' 'Heberine' and 'Hebbarine' occur in the *Fæodarium*.

[p. 188.]
iii. 23 (58).
The
bishop,
through
not re-
straining
his follow-
ers, be-
comes un-
popular.

A.D. 1071-
1080.

Grete extorsionns þai do,
 Many pepill' þai robbid and pild°, *pillaged*
 And of gentils° some þai kyld. *nobles*
 Þe bischop walde noȝt þaim amend,
 Na be° autorite suspend; *nor by* 7720
 Þarfore him befell' in hy° *haste*
 Þe chaunce betid° preste hely, *which betided*
 Þe whilk, as telles þe boke of kyngs,
 his sonnes noȝt chastyd of mys doyngs,
 And, for° he chastyd noȝt his barnes°, *because children* 7725
 He fell' doune and bryst° his harnes°. *burst brains*
 Þis walchere, for° he chastyd noȝt *because*
 His° for wranges þat þai wrought, *his men*
 he and his, sothe forto say,
 Were all' slane opon a° day; *one* 7730
 And what wyse it befell',

A.D. 1080.

iii. 24 (59).
Occisio
Walcheri.
 Walcher
 came to
 mediate
 between
 contending
 parties at
 a Gemót.

And whare, be whaim°, I sall' ȝow tell'. *by whom*
 Þare was a day sett and takyn,¹
 Þe bischop knyghts° at ane to makyn° *soldiers to set at one*
 With' þe partys þai had diseesid°; *troubled* 7735
 Þe bischop come þaim to haue meesid°. *soothed*
 Þe bischop come to gatesheed,
 Þare° to acorde° was sett þe steed°;
 Of be ȝonde tyne þe grettest
 Þare to mete him war full' prest°, *ready* 7740
 With' þaim come þidir many a man.
 A schrewyd° counsaile toke þai þan. *wicked*
 Þe bischop fra þe multitude
 In to þe kirke þare he ȝode°;
 he gart° be calde to him rathe°
 Þe grettest of þe partys bathe;
 he tretim of acorde° and loue. *agreement*
 Alson° him tyd° a hye reprove°; *immediately happened rebuff*
 Fra° he had tretim, forthe þai went, *after*
 Þe partyes þat he aftir sent°. *had sent for* 7750
 In þaire wending forthe þai lete°
 Þat þai wald in counsaile treete;

[p. 189.]
 He called
 the chief
 parties into
 the church
 (at Gates-
 head).

¹ The bishop's murder is related in more detail, and with mention of many names, by Florence of Worcester, s.a. 1080. Roger of Wendover, ii. 17, gives the whole account in a spirit most hostile to Walcher. He it is who has preserved the war-cry, 'Schort red, god red, slea ye the bischop.'

A.D. 1080.

þe bischop in þe kirke bade^o þare, *abode*
 Few of his men with' him ware.
 Als sone^o he harde grete noys and dyn, *at once* 7755
 þare was nozt ellis bot sla and bryn.
 His men was slane with' schelde and spere,
 As it had bene in lande of were^o. *war*
 þe bischops knyghtes^o, in time þat, *soldiers*
 In diuerse place þai lay and sat, 7760
 For nane euy l þai supposed,
 Bot in haste þaire lyues þai losed.
 Some aboute þe kirke clam^o, *climbed*
 And in^o fyre þai sett alsam^o; *on altogether*
 Othir at þe kirke dore stode, 7765
 To sla all' þat forthe zode^o. *went*
 þa^o þat were with' in þe kirke *those*
 Of þe fire began to yrke^o. *tire*
 To þe bischop þai þaim schraue^o, *confessed*
 And his blessyng he þaim gaue. 7770
 When þai oute of þe kirke fure^o, *went*
 þai were slayne all' in þe dure^o. *door*
 þe bischop left in althir^o last, *of all*
 His sorowe þe payne of deed^o past^o; *death exceeded* 7775
 He saw his dekyns and his prestys
 Slane and woundyd thurgh' þe brestys;
 Be^o þat þe bischop wiste wele, *by*
 þai walde spare him neuer a dele^o. *not a bit*
 He wist nozt whilk was better wane^o, *chance?*
 To dye in fire, or els^o be slane. *otherwise* 7780
 þe fire to enmys him constreynd,
 þe enmys to wende him refreynd;¹
 Sa þus betwene þere^o twa, *these*
 þe bischope stode in mykil wa^o. *woe*
 His deed^o ay lange^o he deferde, *death the longer* 7785
 þe mare sorowe ay him merde^o. *marred, troubled*
 At þe last þe fire wex^o sa hate^o, *waxed hot*
 Him bode^o bryn or ga^o his gate^o. *behoved go way*
 [p. 190.] his saule, prayand to god, he zelde,
 And crost his body^o for a shelde^o; *crossed himself protection* 7790

¹ They 'refrained him to wend,' i.e. prevented him from going away.

<p>A.D. 1080. At last the bishop was obliged to go to the door, where he was slain.</p>	<p>he went vnto þe dore warde°, And putt him to a happ was harde : With' his pallion°¹ his eyen he hidde, And went forth' his enmys y midde° ; With' speres þai sloughe° him in þat place,</p>	<p><i>towards the door</i> <i>robe</i> <i>amid</i> <i>slew</i></p>	<p>7795</p>
<p>Thursday, May 14.</p>	<p>Rewfull' it was to see, allas ! Also 3it°, when he was deed, þai rolled þaire suerdes in his heed.</p>	<p><i>yet</i></p>	
<p>The monks of Jarow took away the body in a boat,</p>	<p>þis was þe next day Before þe Idus of may, þe thursday before þe rogaciouns ; þe tithands° went to many towns. Nyne 3ere bischop had he bene, And twa moneths, all' be dene°.</p>	<p><i>tidings</i> <i>altogether</i></p>	<p>7800</p>
<p>and then on a bier to Durham.</p>	<p>þe monkes at Jarow herd þis doying, þai were tristy°, and a bote bryng To lede þein° his body ; Vnnethis° þai myght knawe it, for whi° It was sa° fouly sa° defuyled°, And nere of all' his clething spuyled°. Teris oute of þaire eyen gote°. Rayng° þe cors in to þe bote, þai led° it to Jarow mynster,</p>	<p><i>trusty</i> <i>carry thence</i> <i>scarcely because</i> <i>so defiled</i> <i>despoiled</i> <i>gushed</i> <i>placing</i> <i>carried</i></p>	<p>7805</p>
<p>The bishop's enemies tried to take Dur- ham castle, but failed,</p>	<p>And sithen° to durham on a bere° ; þare was it putt with' grete cure° Vnto solempne sepulture.²</p>	<p><i>afterwards bier</i> <i>care</i></p>	<p>7815</p>
	<p>þa lurdans° þat did him þis schame, Anone þai went to durham.</p>	<p><i>those ruffians</i></p>	
	<p>þai come þe castell' for to wynn, To sla his men ware° left with' in, Bot, for° all' þaire boste and noys,</p>	<p><i>that were</i> <i>despite</i></p>	<p>7820</p>
	<p>þai³ lett° þaim of þaire purpose. Some of þaire felawschip° þai lost,</p>	<p><i>hindered</i> <i>company</i></p>	

¹ Cf. *Life of Becket*, 315 (E.E.T.S. No. 87): 'And þis pallion wel sone was to seint thomas i-brouȝt.' O. Fr. *pallion*, 'pallium,' also 'cloak': 'Vez ci les gans et les anneaux, Le pallion et les joiaux.' (*Mystère de Sainte Barbe*, cited by Godefroy.)

² His body was afterwards translated to the chapter-house of Geoffrey Rufus, in the remaining portion of which, perhaps, his bones still lie. In a Durham Breviary (Harl. MS. 4664) there occurs among the obits 'ij nonas Marci. Translatio Walcheri, Will'i, & turgoti Ep'or. Dunelm. & fr(atrum).' Walcher's body lay under one stone with Ealdhune. (*Rites*, 47.)

³ The bishop's men.

A.D. 1080.

And of þair bydyn^o all' þair cost; ¹*abiding*

þaire entent was noȝt fulfilled;

7825

On þe ferth^o day þai sparpylled^o.*fourth dispersed*

All' þat did þis cruell' dede,

þai had aftir an yuel spede,

Shames deed^o or outelawde,*a death of shame*þus þai ware all' ill' behawde^o.²*behaved*

7830

þe worde come to kyng ful rathe^o,*soon*And Odo,³ was bischop of bathe,⁴

[p. 191.]

Aftir þe kyng secound,⁵

herd tell' how walchere was confound,

he and othir lordes with' men

7835

þe kyng sent to durham þen,

þe bischop deed^o to venge; bot þai*bishop's death*Did mare harme þan gude parfay^o,*by my faith*þai did þe contre ouer grete stresse^o,*distress*

þai made it nere all' wildernes.

7840

þe sely^o comouns Innocent*simple*Bade stille^o, þat þar to noȝt assent;*remained quiet*Some þai hedid^o, some þai mayne^o,*beheaded maimed*Some to by^o þaire lyfe were fayne^o.*buy glad*

þe forsaide bischop, says þe boke,

7845

Som ournaments of þe kirke he toke;

A bischop staff was precieuse,

And in makyng full' curiouse,

It was made of clene^o saphire,⁶*pure*

Odo it toke at his desire.

7850

he sett knyghts in þe castell'

To kepe, and wald na langer duell^o.⁷*stay*

Quomodo clerici incontinentes per Willelmum episcopum de ecclesia sunt expulsi et monachi introducti.

iv. 1 (60).

Fra^o bischope walchere was slane,

*after*Sex moneths⁸ and ten days gane,

Of kyng william þe fiften zere,

7855

¹ 'To lose one's cost' means 'to lose one's labour.'

² *I.e.* 'handled'; see *N.E.D.* s.v. 'Behave,' 2. ³ Supply 'who.'

⁴ So in the MS. by mistake for Bayeux. The same error in regard to Odo (*th* or *b* for *y*) is in Capgrave's *Chronicle*, p. 129 (Rolls ed.)

⁵ *I.e.* in command.

⁶ It may have been ornamented with sapphires, or turquoise, or blue enamel.

⁷ 'Protinus abscissit.'

⁸ Of 28 days.

A.D. 1080. William of St. Carleph elected, Nov. 9.	William, þe abbot of þe mynstere halowed in worschip of saint vyncent, ¹ þe kyng chees ^o bischop verrament ^o ;	<i>chose truly</i>	
	Of nouembr þe first ² Idus, To durham was he chosyn þus ;		7860
Jan. 8, 1081.	In Ianuer þe thrid nonas, Sakird ^o in saint Iohn otas ^o	<i>consecrated</i>	<i>octave</i>
and conse- crated by the arch- bishop of York.	Of ^o Archebischop of 3orke thomas, On a sonday ; þe kyng þare was, All' þe bischops of england, And þe lordes by standand. ³	<i>by</i>	7865
His cha- racter.	To be a bischop he was abyll ^o , he was a clerk honorabill', Bathe a philisophir and dyuyne, In all' doyng discrete and fyne ^o .	<i>suitable</i>	
	In vertu and in honeste, Nane in his tyme past his degre ; þare was nane þat, in counsaile, Be ^o witt þan he moght mare avayle ;	<i>subtle</i>	7870
[p. 192.]	With' his witt and reuerence, hey passand ^o of eloquence ; Of things past lange walde he mene ^o , Before ⁴ þat he had herde and sene. þai held him to þaim lefe ^o and dere, Sa wyse a man to se and here. In gude mene ^o clething he vsyd, All' curyouste ⁵ he refusyd, In mete and drynk sobir maste, Fra all' women he leuyd chaste. he was speciall ^o to þe kyng, Bysy his kirke to fredome bryng.	<i>by</i>	7875
	he come to durham, in his house Fand he nane religieuse, Bot slike ^o before as I rehersyd. Grete pite his hert persyd ^o . Fra ^o saint bedis bokes he had sene, And how be fore þat it had bene, how monkys kepид cuthbert cors,	<i>highly surpassing speak</i>	
Sym. Præ- fatio. He in- quires into the state and history of the church of Durham,		<i>beloved</i>	788
		<i>moderation</i>	
		<i>intimate</i>	7885
		<i>such pierced</i>	7890
		<i>after</i>	

¹ Close to Le Mans. ² Read 'fift' (Nov. 9): Symeon has 'quinta.'

³ The consecration was at Gloucester.

⁴ Read 'before' after next word.

⁵ See l. 2148 note.

A.D. 1081.	<p>Als° fra him¹ of þaire deuors°, Monkys to restore he was enspired, With' all' his myght he þat desyred, As bischop walchere him before Bysy was monkes to restore.</p>	<i>also separation</i>	7895
	<p>First he spake vnto þaim þat in þe mynster þaire leuyng claym, Outhir monkys for to be, Or seculer clerkys in degre.</p>		7900
	<p>Fra alde custome þai walde nozt flytt°, Nane othir gre° on þaim admitt.</p>	<i>depart degree</i>	
and con- sults with the king about re- forming it	<p>þe bischop to kyng william teld Whatkyn° persones his kirke held', And of his se° fundacioun ; How osualde, kyng of grete renoune, In Eland was his foundour, Aydane bischope² þare in honour, And how saint cuthbert come þare, And his cronycles³ les and mare.</p>	<i>what kind of see's</i>	7905
	<p>þe kyng made hym an Inbassitour° To þe pape þe seuent gregour, For þis cause and othir eke°, þe papes counsaile forto seke. he come to þe papes presence,</p>	<i>ambassador</i>	
The king sends him to Pope Gregory VII.	<p>[p. 193.] Ressayued with' grete reuerence°. he talde þe pape his message, With' outen wordes of outrage°. Als° he talde wordes of force Of cuthberts lyfe and of his corce°.</p>	<i>respect</i>	
	<p>þe pape of his speche was glad, he counsailde him, and als he bad Monkes fra Jarow and Wermouth' bryng, At cuthbert kirke to rede and syng, And þare before þe saint body, To leue° monkys religiously.</p>	<i>exaggeration also body</i>	7920
who coun- sels him to bring monks from Jarow and Wear- mouth,	<p>For inwith'° be tuene tyne an teese May nozt thre mynsters stand at° eese. þe pape confermed þis thing to ende,</p>	<i>live within with</i>	7925
			7930

¹ Sc. Cuthbert, 'fra him' being construed with 'deuors.'

² Supply 'was.'

³ St. Cuthbert's history.

A.D. 1080.
and con-
firms the
arrange-
ment by
bulls.

Be° bulles, and to þe kyng to sende;

by

þe archebischop of yngland¹

And bischops had þis° bulles in hande.

these

Fra° þe bulles were herde and redd,

after

7935

þe kyng was glad, and sone he bedd

þis thing to ende to perfournys°,

completion

As William bischop walde deus°;

devisa

All' þe lordes of þe kyngdome

Sat by and herde þis, all' and some.

7940

iv. 3 (62).
A.D. 1083.
The monks
brought to
Durham at
Whitsun-
tide.

þe bischope na langer it proloyne°,

put off

Bot on þe first² kalends of Joyne,

þe whilk on whitsonday fell' þan,

Bischop william, þat nobill' man,

Monkes fra Jarow and wermouth' calde;

7945

In durham mynster he þaim stalde°.

installed

þare þai made professioun,

To leue þare monkes in religioun,

Bathe þai and þair successours,

þare to syng matyns and houres,

7950

þat in þat place³ walde be conuert

To serue god and saint cuthbert,

And monkes ay forwarde þare to lende°,

dwel

þus ordaynde william bischop hende°.

gracious

Na new ordir he þare ordande,

7955

Bot newed þe alde, ay forthe° to stande.

thenceforth

þe clerkis þat were þare, leþir lowens°,

evil loons

þai hade þe name of chenouns,

Bot chanouns reule þai folowed nozt,

Ne aftir nane othir reule wrozt°,

worked

7960

Bot leuyd, as I before saide,

Sa þat god na° man was payde°.

nor pleased

No new
order, but
a restora-
tion of the
old.

[p. 194.]

þe bischop bad þaim be profest
Monkys, or ga and do þair best.

¹ Lanfranc, archbishop of Canterbury. The foundation charters of Bishop William, the confirming charters of King William and of Pope Gregory, and the attesting deeds of Archbishops Lanfranc and Thomas, preserved at Durham, and printed in the appendix to *Scriptores Tres*, have been shown by Canon Greenwell to be forgeries of an early date. See the preface to the *Feodarium*.

² Read 'fift' (May 28). The monks were brought to Durham on Friday, May 26 ('vii kal. Junii feria vi'), and solemnly installed 'tertio die post, id est, ipso die sancto Pentecostes.'

³ Supply 'þai,' they.

A.D. 1088.
The evil
clerks are
to become
monks, or
go; only
one would
stay.

þai walde nane of þaim þare bide 7965
Bot ane, a dekyn¹ was þare þat tyde.

his sonn was monke, and he hime moue^o *moued*
þe religioun forto proue^o. *try*

His sonn with' grete difficulte
Gart^o his fader monke to be.² *caused* 7970

The
bishop
rejoices,

þis done, þe bischop was full' blithe,
And thanked god full' oft sythe^o, *full oft*

þat he helped him on þat wyse
To haue monkes in his diocyse,
And namely^o vndir his reulyng; *especially* 7975
he thanked þarfore our heuens kyng.

and divides
the posses-
sions of the
church
between
the bishop-
ric and the
monastery.

Kyrkes, landes, possessiouns,
Rents, courtes, with' all' retenouns^o, *retinue*
þat to cuthbert monkes before
Gude men gaue, he þaim restore, 7980
And the bischop parte and pelfe^o *property*

He reserued to him selfe.
þe monkes possessiouns made he
Fra all' seruice and customes fre,
To^o þaire mete and to þair clathe^o *for clothing* 7986
To haue frely, with' outen scathe^o; *harm*

For it was þe alde custome,
þat cuthbert monkes of fredome
Suld haue þair landes þaim towarde,
Fra þe bischopes landes departe^o.³ *parted* 7990

þus monkes to cuthbert were restorde
Be^o helpe of ihū criste oure lorde. *by*

*Quomodo Episcopus Willelmus exul fuit et postea cum varijs
ornamentis ecclesie traditis redijt.*

iv. 8 (67).
A.D. 1088.

þe same bischope, with' in a while,
Fra his kirke was putt in exile.⁴

¹ Supply 'who.' It was not 'a deacon,' but the dean. See Symeon.

² About twenty lines are here erased from the Durham MS. of Symeon, which probably contained some details about the expelled canons which Symeon, on further consideration, or some one for him, thought it better to suppress.

³ Compare ll. 2029-2054. It is uncertain when or to what extent the bishops began to hold lands apart from the *Congregatio Cuthberti*. The whole question is fully discussed in the Introduction to Greenwell's *Feodarium*, pp. xiv-xxv.

⁴ See Freeman's *William Rufus*, vol. i. ch. 2, and Symeon *De injusta vexatione Willelmi Episcopi*.

A.D. 1091.	Inlawde ¹ he was at thre 3ere ende ;		7995
	Feele ^o ournaments to his kirke he sende,	many	
	Vessell' for þe alter,		
	Bathe of golde and of siluer ;		
	Also many gude bokes,		
	þat monkes hydir to on lokys. ²		8000
<i>De ordina-</i> <i>cione</i> <i>magni</i> <i>monasterij.</i> A.D. 1093.	A thousand 3ere and nynty		
	And thre of criste 3ere ³ past by,		
	Aftir þat a better kirke		
	þe bischope thoght to make and wirke ^o ;	construct	
[p. 195.]	Of bischop william þe thrittend,		8005
	Elleuen fra ^o monkis in durham lende ^o ,	since dwell	
Aug. 11.	Of august Idus was þe thrid,		
	On thursday þe bischop did.		
	þe bischope þan be gane gude note ^o ,	the good work	
The bishop calls Prior Turgot,	he calde prior turgote,		8010
	he was þe persone secound		
	Forto vse þe bischop stound ⁴ .		
	þe bischope, þe prior, þair monkes sam ^o ,	together	
	In þe grete kirke of durham,		
	þe first stanes in þe grounde þai laide,		8015
	On whilk þe grete kirke es vp rayde ^o .	upreared	
	þe bischope gart ^o make all' þe kirke,	caused to	
	þe monkys þaire office hous gart wyrke ^o .	build	
	þe bischop in þis time gert fot ^o	fetch	
	þe gude prior turgote ;		8020
	Before his pepill' ordande he		
	þe prior archedekyn forto be,		
	And his generall' vicare,		
	Gif he war absent oght ^o farr ;	at all	
	Ilk an of þe prior successour		8025
	þe bischop graunt to ⁵ his honour.		
	he did no3t þis with' outhen cause ;		
	In cuthbert lyfe ⁶ þare es a clause ^o ,	passage	
	how þe gude monke boysile,		

¹ *I.e.* freed from outlawry. *Inlagatus* was in use in Symeon's time (see Ducange), but he does not use it here. (O.E. *geinlagod*.)

² For a list of books given by Bishop William, some of which still exist among the manuscripts in the Chapter Library at Durham, see *Catalogi Veteres* (Surtees Soc.), 117.

³ Read 'were.'

⁴ Times, occasions, corresponding to Lat. *vices*; the meaning is that he took the bishop's place in some matters.

⁵ This preposition governs 'Ilk an' in the previous line. * Above, p. 48.

A.D. 1098.	Prior of mailrose lang while, Went aboute to touns and preched, And þe folk goddis worde he techid; Cuthbert astir him succede, And occupyde ^o þe same dede ^o . ¹	<i>used, practised</i>	8030
clerk to b mr f	It is þe office of an archedekyn ² To preche, and men saules to wyn, þe cuntre forto circuyte ^o , Of mens lyues to se plyte ^o , And in kirke to do þair cure, ³ Forto make mens saules sure ^o , And nocht for na pecuyne ^o Mending of þair lyues proloyne ^o .	<i>work</i> <i>go round</i> <i>condition</i> <i>secure</i> <i>money</i> <i>put off</i>	8035
The office of an arch- deacon.	In all' þe time of cuthbert, Ne ^o boysil whils he leuyd in whert ^o , Of archedekyn es mynde ⁴ nane þe forsaide cure ^o on him ⁵ had tane ^o .	<i>nor (of) health</i> <i>charge taken</i>	8045
Bishop Walcher came to a sad end. [p. 196.]	Bischoþ walchere for ane meld', ⁶ how endyd he before es teld. ⁷ þe bischoþ william wald þarfore þe alde custome full' restore, þat cuthbert monke, man of degre, þe bischope archedekyn suld be; þe office of cristiante, ⁸ þe bischoþ absent, vse suld he. þarfore priore turgote þe bischope preferd to þis note ^o .	<i>employment</i>	8050
iv. 5 (64). Bishop William's gifts to the church,	þis bischope william toke neuer thing Fra þe kirke, bot oft he bryng Bukes and ournaments diuers, þe whilk er ouer lange to rehers. þe ryghtis, þe lawes, þe preuilage, he walde thole ^o na man abrege, Bot ay to his lyues ende	<i>suffer</i>	8060

¹ 'Cf. Psalm cvii. 23 (Prayer-book version): 'They that go down to the sea in ships, and occupy their business in great waters.'

² Lines 8035-8048 are a digression by the translator.

³ Exercise care of them.

⁴ See *ante*, l. 4, n.

⁵ Supply 'who.'

⁶ Busied himself for one.

⁷ Above, l. 7709 sqq.

⁸ 'Christianitatis cura,' ecclesiastical jurisdiction.

A.D. 1098. and de- fence of rights.	His kirkes ryghtes he ay defende. Certayn landes were in debate, And for þaim oft wordes hate° Be twene þe bischope of durham And þe Erle of northumbirland sam°. þe erle chalanged° certayn customs, þe bischop calde þaim his fredoms, And þat þe bischop proued wele, For he recouerd ilk a dele°; And wan° þaim to his kirk expresse, As þar of chaters° beris° witnesse. his monkes as his childre dere he loued, mayntend, and rewled in fere°. On slyke° wyse he syn reproued, þat mare° þarfore was ho° loued ; Nouthir ouer meke ne ouer fell'° ; Bot in a meen he walde him mell'° ; he loued wele his brethir all', And loued him bathe grete and small' ; To þaire habite reuerence, To do þaire ordir, ¹ he þaim encence°, Be° worde when he was presente, Als° be letters he sende absente. he trauaild in þe kyrkes nedis, And did many grete dedys, Bot in all' thing þat he wroght, On his kirke was all' his thoght. What deere° and persecucioun he tholed° for ryght and resoun, In bokes of gestys ² it es telde Of bischops þat durham helde. Oute of a disees° he past full' wele, And ende his lyfe in pees and sele°. ³	hot together claimed every bit won charters bear together such the more he severe busy himself instructed by also injury suffered sickness bliss	8065 8070 8075 8080 8085 8090 8095
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How he
governed
the monk

[p. 197.]

His happy
death.

¹ To observe their rule : 'ad ordinis observantiam.'

² See particularly the treatise of Symeon, '*De injusta vexatione Willelmi episcopi.*'

³ Bishop William de St. Carileph died at Windsor, January 2, 1096, after a short illness, in which he was attended by St. Anselm, and received the last sacraments at the hands of Archbishop Thomas of York and Bishops Walkelin of Winchester and John of Bath. On the 16th he was buried in the chapter-house at Durham. (*De injusta vexatione, sub finem.*) The feast of St. Carileph was observed in Durham, doubtless in memory of the

On him and on vs god mercy haue,
And oure saules fra schendschip^o saue. *destruction*

Brevis Relatio,
cap. 38, in
Surtees
Sym. i. p.
230.¹ Cf.
Hist. de
S. C. ibid.
p. 140;
Rolls Sym.
i. 199; Le-
land, *Coll.*
i. 366, ed.
1770.

*De terminis Insule sacre et de donariis diuersorum Regum
datis sancto cuthberto.*

Pir ^o er þe boundes of Elandschyre ^o ,	<i>these</i>	<i>Islandshire</i>	
Wha so to know þaim has desyre.			8100
þe boundes begynnes at twede flode ^o ,	<i>river</i>		
Vnto a place hat ^o warnedmode ²	<i>called</i>		
And fra þeyn vp warde to þe hede Of a watir hat warnede, Beside a hill' calde hiberdoune ³ ;			8105
And fra þeyn forthe, toune be ^o toune, To bramwyc ⁴ watir, be vale and hill', And so forthe to þe flode of tyll ⁵ .	<i>by</i>		
And þat land be zonde twede, Fra Edre ⁶ flode it liggess ^o , take hede, Fra þe northe, at þat place it endys When Edre in to twede descendys; Also all' þe lande fra Edre, To a flode ⁷ es calde ledre ⁸ ;	<i>lies</i>		8110

bishop who bare his name (Harl. MS. 5289, fol. 334). In the Durham *Horæ* (Harl. 1804), we find (fol. 13), 'Ob. Will'mus Dunelm̄ ep̄c p'mus & anselma mater eius . . . v idus Januar.'

¹ Lines 8099 to 8342 are a translation of this chapter. (Surtees Symeon, i. 230.)

² Warnamuthe, Waren bay, into which the rivulet Waren falls about twelve miles south of Tweedmouth by the coast-line. We should perhaps read Warneamoðe.

³ Hybberndune. The lofty hill called Hebburn Bell, close to Chillingham Park.

⁴ Bromic, Bromwic, the Bremish or upper waters of the river called the Till after it receives the Glen. *Hist. de S. Cuthb.* says 'tota terra quæ jacet ex utraque parte ipsius fluminis Bromic.'

⁵ The Till falls into the Tweed at Tillmouth, about three and a half miles above Norham.

⁶ The Blackadder, which rises in Berwickshire, runs some eight or nine miles north of the Tweed, and falls into that river near Berwick, so that a considerable portion of Islandshire was in what is now Scotland, without including the outlying portion that had belonged to Tynningham.

⁷ Supply 'that.'

⁸ All, that is, between the upper waters of the Blackadder, which run eastward, and the river Leader, which runs southward to the Tweed, forming the western bound of Islandshire north of Tweed.

Als° all' þe landes ¹ partenes in fere°	<i>also together</i>	8115
To þe mynster of saynt baltere ² ,		
þe whilk was þan a place of fame		
In a toune calde Tinigehame;		
Als fra lambermore ³ all' þe grounde		
Whil° men come to Adeschemounde ⁴ .	<i>until</i>	8120

De donis Egfridi Regis et theodori Archiepiscopi.

<i>Brev. Rel. ut supra; cf. Sym. ii. 1-6 (16-21) and Hist. de S. C. A.D. 671-386. Donations in York.</i>	Egfride kyng and theodyr		
	Archebischoþ gaue landes þir°	<i>these</i>	
	To cuthbert, with' in 3orke cite,		
	To haue to him and his kirke fre,		
	Fra þat° ⁵ es calde saint petir wall'	<i>what</i>	8125
	To þe grete west 3ate°, and land all'	<i>gate</i>	
	And to ⁶ þe wall' on þe southe syde		
	þat closys þe cite in, þat tyde.		
Crayke.	Also Crayke ⁷ þai him gaue,		
	With' thre myle space aboute to haue,		8130
	þat he moght þare lig° and lende°	<i>lie dwell</i>	
	To 3orke or fra° when he suld wende°.	<i>from go</i>	
p. 198.]	Some says an abbay for monkys he dyght°,	<i>established</i>	
	þai ⁸ made an abbot þat Geue hyght°.	<i>was named</i>	
Carlisle.	Also a cite calde luell ⁹ ,		8135
	þat men calles now karlell',		
	And fyften myle þare aboute°,	<i>around</i>	
	þai gaue saint cuthbert withouten doute.		
	þare he made an Nonry,		
	An abbas°, also scolys° þar by.	<i>abbess schools</i>	8140
<i>Brev. Rel. . 231.</i>	Aftir warde saint cuthbert		

¹ Supply 'which.'

² The monastery of St. Balthere at Tynningham in East Lothian, burnt and destroyed by the Danes in 941 (*Sym. s. a.*); its estates afterwards formed part of the patrimony of St. Cuthbert. Tynningham is on the little river Tyne, just north of Dunbar. See above, p. 34, n.

³ The Lammermuir hills.

⁴ 'Escemuthe.' The translator has imagined the Latin 'ad' to be a part of the word. The mouth of the Esk, where Musselburgh now is, so that the territory granted with Tynningham includes the whole of East Lothian.

⁵ So in Prayer-book, 'to do always that is righteous in Thy sight.'

⁶ 'And to' is perhaps a scribe's blunder for 'unto' (*usque ad*).

⁷ See above, p. 140, n.

⁸ Read 'þar' for 'there' = 'where (he).' ⁹ See above, p. 83, n.

Exanford, where St. Cuthbert had raised a dead child to life. Cartmell : the Bri- tons.	A dede childe made to leue in quert ^o ; pis he did at Exanforde ¹ , To far place ^o past of pis worde ² ; Kyng Egfride to geue him was in will ³ þe land men calde ceartmele ³ ; All' þe bruyts ^o assent þar to, ⁴ When þe kyng pis almose do ^o .	<i>health</i> <i>places</i> <i>Britons</i> <i>donation makes</i>	8145
South Gedlyng.	Als a toun calde south gedlyng ⁵ , With' þe purtenaunce, to him gaue þe kyng. þir ^o landes, vndir cuthbert, Reuled a gude man and expert, Ane abbot Cyneuardus ⁶ , A wyse man and religious.	<i>these</i>	8150
Probably A.D. 674. Ecgrith defeats Wulfhere, king of the Mercians, son of Penda.	In þat tyme kyng Egfride Weryd ^o agayne a man of pride, Wlfer kyng of merceland ^o ; He had at last þe wer ^o hand ; ⁷ Pendicus hight ^o his fader, A kyng and a sturdy syre. Egfride Wlfer hoste feld ^o , And him self to fle compeld.	<i>warred</i> <i>Mercia</i> <i>worse</i> <i>was named</i>	8155
Melrose and Car- ham.	þan mailros ⁸ Carrum þe kyng gaue cuthbert with' fredom. Aftir Egfride, made was kyng Ceolphus þe sonn of Cudwyng ; ⁹ pis nobill' kyng Ceolphus, he left his landes and wyfe þus. he come to haly eland,	<i>felled</i>	8165

¹ Perhaps some place on the little river Esk, about twenty miles to the north-west of Cartmel

² 'Passed word of this.'

³ Cartmell in Furness.

⁴ The translator follows the *Brevis Relatio*, which has 'omnes Britanni cum eo,' which Hinde marks '(sic).' In the *Historia de S. C.* p. 141, it is 'Britannos,' implying that Ecgrith gave, together with the land, the native population thereon.

⁵ Suth-gedling, Suthgedluit.

⁶ 'Cyneverdus,' 'Cyneferth filius Cygingc.'

⁷ Wulfhere came off the worse. Cf. Hardyng's phrase: 'The weaker had the wer,' quoted in Morris's *Historical Engl. Gr.* p. 93. 'Wer' is 'the remnant of the Danish *værre*.' (*Ibid.*)

⁸ Supply 'and.'

⁹ 'Ceolphus filius Cudwining,' i.e. Ceolwulf, son of Cutha, son of Cuthwin. (*Sym.* i. 13.) He was the Mæcenas of Bede (who dedicated to him his *Ecclesiastical History*), and became a monk in the third year after Bede's death. (*Sym.* ii. 1 [16].)

	And þare a monke he was ordand ;		8170
	Vnto god and saynt cuthbert		
	he him betaght ^o with all' his hert ;	<i>committed himself</i>	
	He gaue to Eland grete tresour,		
Wark-	þe toune of werkeworth' with' hall' and boure,		
worth.	þe whilk a kyng, osbert his name,		8175
[p. 199.]	Toke fra þe kirke ; þarfore his fame,		
<i>De rege</i>	his lyfe, his kyngdome, all' in fere ^o	<i>together</i>	
<i>osberto.</i>	he lost, aftir with' in a 3ere.		
A.D. 867.	þan regned a kyng þat hight ^o Elle ;	<i>was called</i>	
<i>De rege</i>	Wele he hight ^o , bot euyl did he.	<i>promised</i>	8180
<i>Elle.</i>	He toke fra þe saynt same ^o	<i>together</i>	
	Bathe ^o Ileclyf ¹ and billingham ² .	<i>both</i>	
	To the saynt he was vntrew,		
	þarfore hubba him chasyd and slew. ³		
	Deuel ⁴ of fresons ^o was hubba,	<i>Frisians</i>	8185
	þat did kyng Ella all' his wa ^o .	<i>woe</i>	
	Fra ^o Ceolphus monke was,	<i>after</i>	
	Saint cuthbert sone to god he pas. ⁵		
	his successour was Edrede ⁶ ,		
<i>De Edredo</i>	A man þat wan him ^o mykil mede ^o ;	<i>won himself</i>	<i>merit</i> 8190
<i>Episcopo.</i>	Norham kirke he bigged ^o agayne,	<i>built</i>	
A.D. 831.	þe whilk was waste and made playne ^o .	<i>levelled to the ground</i>	
	Ceolphus body when he was deede,		
	He gart ^o bery in þat stede ^o .	<i>caused to</i>	<i>place</i>
Norham.	He gaue to cuthbert norham toun,		8195
Both Jed-	Bathe Gedeworth, ⁷ as warysoun ^o .	<i>endowment</i>	
worths.			
hainford.			

¹ Cliffe-on-Tees, opposite Piercebridge.

² Billingham in Heorternesne, *i.e.* Hartness, the district of which Harlepool is the capital.

³ Ubba came to York on Palm Sunday with a great army. Ælle and Osbert brought their army against him, but were utterly routed. (*Hist. de S. C.*)

⁴ Probably a miscopying of 'Deuk,' for 'Duke.' Symeon: 'Hubbam duceum Fresonum.'

⁵ 'Statim post Ceolfwulfum factum monachum obiit Sanctus Cuthbertus,' says the compiler of the *Brevis Relatio*, but St. Cuthbert died in 687. The compiler of the *Hist. de S. C.* makes the same mistake.

⁶ Eddred, Egredus, Egred, the *eighth* from St. Cuthbert, was the bishop who built Norham Church and translated thither the body of Ceolwulf. (Sym. ii. 5 [20]). According to the *Hist. de S. C.* he previously removed from Holy Island a church which had been built by St. Aidan, rebuilt it at Norham, and placed in it the bodies of *St. Cuthbert* and of King Ceolwulf.

⁷ 'Gedewrde et alteram Gedewurde,' Gedwearde, Jedworth, or Jedburgh. We find 'dunæ Geddewrð' in *Hist. Regum* s.a. 854. The two meant are

	þe toune of Geinforth ¹ gart he big ^o ,	<i>build</i>	
	And to þe landes of cuthbert lig ² .		
	Als ^o billyngham and Ileclyff	<i>also</i>	
	He gart reparaile ^o , als wigecliff, ³	<i>repair</i>	8200
	And þaim to þe saint he gaue, To him and his ay to haue.		
<i>Deregibus</i> A.D. 651. Oswiu.	When cuthbert toke monke habite, Oswigius was kyng in plyte ; ⁴ Some sais he was oswiw calde,		8205
	þe brothir of kyng osualde. He slew a kyng of grete pryce, Oswyne þe kyng of bernyce, þe whilk was sonn of Osryche, Kyng Edwyn sonn, to him lyche ^o .	<i>like</i>	8210
	Before oswige, penda was kyng, And aftir oswige had reulyng		
<i>Egfridus</i> <i>Ceolphus</i> <i>Gudredus.</i> Cf. Sym. ii. 18 (28).	Egfride his sonn, and fra ^o he dyed, In his stede regned Ceolfryde. And aftir come Guderede ;	<i>after</i>	8215
	how he was made kyng take hede. To Edrede abbot, as I am lerd ^o ,	<i>informed</i>	
[p. 200.] A.D. 890.	In a vysyon cuthbert aperde ^o In luerchestr ^o , to him telde he þat Gudrede sulde þaire kyng be.	<i>appeared</i> <i>Carlisle</i>	8220
	þe abbot ⁵ þis vysyoun, þan Gudrede toke þe kynges croun ; Eght hundreth ⁷ zere and nynty Fra ^o criste come wer þan past by.	<i>since</i>	
	Eardulphus ⁶ was bischop þan Of haly eland, a nobill ⁷ man.		8225
A.D. 894. Donations of Guthred and Alfred the Great.	Eftir Gudrede regned Elfrede ⁷ ; þir ^o twa gaf cuthbert, as we rede,	<i>these</i>	
	Old Jedworth, which stood at the junction of the Jed and the Teviot, and the present Jedburgh, formerly called Jedworth.		
	¹ Geinford, Geginford, Gainford-on-Tees. Both at Gainford and at Norham are sculptured stones which may be of this period.		
	² 'Lig to' here means 'lie with' or 'be clapped on to.'		
	³ Wilegeclife, Wigeclif, Wycliff-on-Tees.		
	⁴ In state or condition king ?		
	⁵ Supply 'teld.' Cf. Sym. xxviii. : 'Evigilans Abbas rem sociis retulit'		
	⁶ MS. has Cardulphus.		
	⁷ Alfred the Great, who, on the death of Guthred, concluded a peace with the Northern Danes (<i>Hist. Regum, s.a.</i>)		

- All' betwene tyne and teese,
 To durham mynster þai þaim seese¹. 8230
 Þe bischop landes of hexham,
 Þai gaf þaim all' to durham.
 Be fore fyfty ʒere and foure,
 Or^o northumbirland was waste at oure^o, *ere around*
 Þe bischop se of hexham ceste^o, *ceased* 8235
 And neuer hidir to encreste^o. *was restored*
 Elfrede was þe first kyng
 had all' england at his ledyng.
 A.D. 900. Eftir Elfrede Edward son his
 Regned, and eftir him I wis^o *certainly* 8240
 A.D. 924. Come his son Adelstane.
 Edmund his brothir fra^o he was gane, *after*
 Nyne hundreth' fourty eght nere² past
 Of criste, he had his day last ;
 A.D. 946. Edrede his brothir was his ayre. 8245
 All' þir kyngs to þe saynt repayre^o, *resorted*
 His lawes and his pryualege
 Br. Rel. P. 232. þai ekyd^o ay and neuer abrege, *augmented*
 his ryght þai confermed and ʒemyd^o; *cared for*
 Wha so þaim brake to mendys^o þai demyd^o. *amends 'doomed'* 8250
 A.D. 955. Aftir Edrede ane Edwyne³ reyned ;
 Of þis Edwyn men sone þai pleyned^o. *complained*
 he was a man maliciouse,
 To all' gude men full' odyouse.
 A.D. 956. Saint dunstane bischop him blamed, 8255
 St. Dun- Of incest for he was defamed ;
 stan ban- þar fore saint dunstane he pursued^o, *persecuted*
 ished for rebuking Edwy. Whils^o he englande forhued^o. *until quitted*
 All' men fra humbre to tems flode
 Rase samen^o and agayne him ʒode^o, *together went* 8260
 At ouer^o tems þai him chaste^o; *beyond chased*
 His ʒonger brothir kyng in haste
 þai crowned, his name was Edgare ;
 þai walde lat Edwyne regne na mare.
 þis Edgare regned tyme lange 8265

[p. 201.]

Edgar succeeds in Mercia, A.D. 957, and in the whole realm, A.D. 958.

¹ Gave seisin of them.

² Edmund 'the Elder' was assassinated May 26, 946.

³ Edwy or Eadwig, a strong opponent of the policy of substituting monks for secular canons. (See Freeman, *N.C.* i. 64.)

	In pees ^o , ¹ and did na man wrange.	<i>peace</i>	
A.D. 975.	Eftir him come Edward ² his sonn, His banes in Cestrebery ³ er fonn ^o .	<i>found</i>	
A.D. 979.	Sho garte ^o sla him, his step modir ; þan regned Edeldrede his brothir. ⁴	<i>caused to</i>	8270
	Aftir him Cnud ⁵ was kyng, He gaf saynt cuthbert mykil thing.		
Cf. Sym. iii. 8 (43). Cnut's pil- grimage to Durham. c. A.D. 1017.	He come to durham on a while ; Or ^o he come þare be ^o fyue myle, He come barefote to durham toun,	<i>ere by</i>	8275
	Fra a place calde Garmonds ⁶ doun ^o 'To þe fertir ^o of saint cuthbert ; þare he prayde with' deuoute hert.	<i>hill shrines</i>	
Staindrop.	þare he gaue all' stayndrope, With' purtenance, wode and crophe ^o ; To saint cuthbert he þaim gaue, To his kirke, for ay to haue.	<i>field produce</i>	8280
A.D. 1042.	Aftir Cnud regned Edwarde, ⁷ Edeldrede sonn, naman forbarde ^o . þe first zere of his kyngryke ^o , A monke of burgh ^o , calde Egelryke, ⁸ Bischoþ of durham he preferd ; At last to reule it him thought herd ^o .	<i>hindered reign Peterborough</i>	8285
A.D. 1056.	He resygned and went away, And leued in burgh' to his last day.	<i>hard</i>	8290

De Willelmo conquestore et eius donarijs sancto cuthberto.

Aftir Edwarde regned Arnalde⁹
Aftir him kyng haralde,

¹ Freeman points out that Florence of Worcester has some special epithet for each of the kings of this period—Eadward is 'invictissimus,' Æthelstan 'strenuus et gloriosus,' Eadmund 'magnificus,' Eadred 'egregius,' Eadgar 'pacificus.'

² St. Edward the Martyr.

³ 'Sceftesbiri,' Shaftesbury.

⁴ Æthelred 'the Unready,' his half-brother, to make way for whom he had been slain. He died in 1016, and was succeeded by Edmund Ironside, who died in the same year, and of whom no mention is here made.

⁵ Cnut or Canute the Great.

⁶ 'Garmundi via,' over Garmondsway hill, from the highest point in which there is a long descent to Durham.

⁷ Edward the Confessor, Harold I. and Hardicanute having intervened.

⁸ Egelric or Ethelric, who was objected to by monks of Durham as an alien.

⁹ The original reading may have been '& rualde' (ruled). Palsgrave gives 'I rewall, I governe (Lydgate).'

A.D. 1066.	And þan william conquerour, A kyng of myght and grete honour ; In criste 3ere thousand seuenty and thre,		
A.D. 1072. William visits Dur- ham, and is informed concerning the history of the church, and of St. Cuthbert.	In his aght 3ere, ¹ north come he. He come toward scotlande, To se wha walde him gayne stande°. <i>stand against</i> He come vnto saint cuthbert schryne, To gete him gastely° medecyne ; <i>ghostly</i> 8300 Of þe saynt lyfe he sperde°, <i>inquired</i> And of his myracles to be lerd°, <i>informed</i> And of þe kirke antiquite, And how begane þe bischope se. Wyse monkes þat þe sothe° knew <i>truth</i> 8305 Teld° him þus, and it was trew, how þat kyng osuaalde Saynt Aydane out of scotland calde, And in haly eland grounde Bischop se to him he founde° ; <i>founded</i> 8310 how cuthbert leuyd, rote° and crophe° ² <i>root top</i> þai teld, how he was bischope, how kyng Egfride ordayned him fore°, <i>for him</i> And Archebischope theodore, Of Eland bischope him to make. 8315 þai moght no3t gar° him it take : <i>make</i> he duelt in Farne solitary, he walde no3t haue gane þein forþi° ; <i>gone thence therefore</i> þe kynges, þe bishops prayers þik°, <i>frequent</i> Made him to take þe bischopryk. 8320 And how þis kyng did him honours, And sa did his successours ; þai gaf him landes with' all' fredoms, As þai þaim had with' all' customs. þan þis gude kyng william, 8325 he gaf to þe saynt waltham ³ , And to bischop walchere,		

His gifts to
the church.
Waltham.

¹ The autumn of 1072, in the sixth year of William. (See p. 131.)
Allhallows Day, 1073, was in the seventh year.

² 'Root and crop' is properly said of a tree, and is one of many phrases denoting thoroughness or completeness. Cf 'fra tayle to topp,' l. 3276.

³ Waltham in Essex, that he might have a home near London when called to the great councils of the realm. Matilda, the queen of Henry I., restored 2½ hides which were said to have been taken by Walcher from the church of Waltham.

	With' þe purtenance in fere ^o ;	<i>together</i>	
In Lindsey.	Fyften ¹ mansyons in lyndesay ² ,		
	He gaf to him and his for ay.		8330
Welton and Howden.	And also weletoun ³ and houedenn ⁴ ,	.	
	With' sok and sac ⁵ , seruyce of men, ⁶		
	To bischop william he gaf I wis ^o ,	<i>certainly</i>	
	With all' þe lawes ⁷ , as þai were his.		
	The same kyng william to ^o grauntand ^o ,	<i>too? thereto?</i>	<i>agreeing</i>
c. A.D. 1098.	Edgare kyng of scotland ⁸		8336
	Gaue to monkes of durham,		
	And to bischope william sam ^o ,	<i>together</i>	
Berwick. Colding- ham. <i>Br. Rel.</i> p. 233.	Berwyk toun in louthean,		
	And Coldingham with' lande and wane ^o .	<i>dwelling</i>	8340
	Kyng Edgare and his brethir ^o	<i>brothers</i>	
	Confermed all' þis with' chartir. ⁹		
	Bischops of durham sythen ^o diuers,	<i>since</i>	
	And othir ouer lang to rehers,		
	Hase gyuen many rentys and landes,		8345
	And kyrkes be ^o chartirs to monkys handes,	<i>by</i>	
	þe whilk seruys ^o in cuthberts kirke,	<i>serve</i>	
[p. 203.]	With' þaim þair profet forto wirke ;		
	Also to saint cuthbert cellys ¹⁰		
	Landes and rentis as charters tellys ^o .	<i>tell</i>	8350
Conclusion.	Wha sa falsly þaim alyens ^o ,	<i>alienates</i>	
	Or oght þat to þe saint pertens,		

¹ Read 'fifty.'

² Lindsey, which includes the whole of Lincolnshire except the smaller divisions of Holland and Kesteven. Blyborough is the only place mentioned in the charters purporting to be of the Conqueror's time.

³ Welton by the Humber, on the southern slope of the Yorkshire Wolds.

⁴ Howden, about 16 miles higher up the river (there the Ouse). For his grant of Hemingbrough see Burton and Raine, p. 11.

⁵ These two words together mean the jurisdiction exercised by a lord of a manor. For some minute distinctions see Blount's Law Dictionary.

⁶ Feudal service (not mentioned in *Br. Relatio*).

⁷ The local laws and customs.

⁸ Edgar made a grant of Coldingham and Berwick in 1095, before he was king, confirming it by another after his accession in 1098. Both are expressly by leave of William Rufus (not the Conqueror) as overlord of Scotland. The confusion between the two Williams is seen in the *Brevis Relatio*. For Edgar's charters see Raine's *North Durham*, appendix, vii., viii.

⁹ End of *Brevis Relatio*, cap. xxxviii. The remaining lines appear to be an original composition by the translator.

¹⁰ The cells belonging to Durham were Finchale, Jarrow, Wearmouth, Holy Island, Farne, and Lytham in Lancashire.

In warde or oute in any place,
 þai stande in þis schrewed^o cace : *evil*
 þai er curset thris in þe 3ere, 8355
 With þair fautours^o all' in fere^o. *abettors together*
 And all' þat mayntens cuthbert kyrkes,
 Or dose help or gude wirkes,
 þai haue of syn *pardoun*,
 And for þaim ilk day orisoun. 8360
 All' þat helps saint cuthbert thing^o, *property*
 To heuens blis oure god þaim bring. *Amen.*

*He sall' haue mercy þat mercyfull' is,
 And man with' outen mercy of mercy sall' mys.¹*

Here endythe the lyfe of saynt Cuthbert.
 Amen, Amen, Amen.

Henry haitspours haith a halt,
 and he is falleng (?) lame ;
 Francis phesite (?) but (?) for that falt
 Sweares he was not to blame.

Wherefore be war bothe on and othyr,
 When 3e haue redde thys buke owr,
 That here ys partyd þus in fowre ;
 Remembre hys lyfe and hys gude lyffing
 And study to folow hys vertuus doying.
 Be^o þat doying may 3e be as he ys, *by*
 In hevyn for euyr, in Joy and blys.
 He was some tym as 3e be now,
 An erthly man, as 3e can trow^o, *believe*
 And now for hys vertuus lyffing,
 He ys a cityzen off hevynn ;
 So shall' 3e be and do *per* eftyr,
 Hevynly cityzens to reyn for euer. *Amen.*

¹ These twolines are in the original hand. Cf. James ii. 13, and Lydgate
 (*Lamentation of St. Mary Magdalene*, ed. Tame, stanza 36) :

' Man without mercy of mercy shall lacke.'

The scribblings which follow are in various later hands.

lord be my spede. Amen.

[p. 204.] *ih̄c̄*
 Wodro? *The alphabet, some of the letters in two or three forms,*
written in an old hand, with 'Est. Amen.'

[p. 205.] John Richardson is my name,
 And with my hand I wrote the same.
 Amen.

The owner of this booke,
 John Richardson by name,
 Doth pray the readar for to looke,
 thes wordes be set in frame.

Good reader, who thou art,
 I speak to the vnknownen,
 think euer in thy hart,
 that ech man haue his owne.

Then Canst thou not but gyue
 this booke to me agayne,
 And if god gyue me space to liue
 I shall requite thy payne.
 John Richardson.

Martyn Denham is my name,
 and with my hande I wrote the same.

[p. 206.] *Miracula Sancti Cuthberti*
Dunelm. Episcopi.

Beffast . to all trew christian people.
 Qui . mihi . Roger Galoway
 Ih̄m̄ . Jesus . sola virtus.
Figures of men, women, heads, and other scribbling.

- [p. 8.] Robart T. . . Lenthal John k (b?)
- [p. 9.] Robart bartr . to the my loue it is a.
- [p. 11.] Robart Faucvs.
- [p. 23.] Y. Y. Your Dallye orritore John Denham.
- [p. 24.] *The catchwords are 'pat childre,' then four pages, in the late hand.*
- [p. 29.] *begins :—' pat childre.'*
- [p. 28.] This Indenture, John Denham, Thomas Pattesone
. . . wick.
- [p. 52.] John Denham. Rayphe.
- [p. 56.] I John denham owe^o this book god giue hime grace. *oven*
- [p. 59.] Slyke signes of god he shewed all' out
Jesus be my spede and my pene^o for to lede *pen*
- [p. 60.] } John Denhame (*four times*). John Denhame is my
[p. 61.] } nam and with my hand I wrote this same (*thrice*)
Finis . Finis . per me John
- [p. 68.] In thondus . medecyne.
- [p. 103.] } yff alle the world ware sought so ferre
[p. 117.] } Who could fynd suche a wyght^o to bere *weight*
- [p. 122.] pattesone
- [p. 127.] Richard White.
- [p. 145.] georg pattesone
- [p. 152.] Reverendo Will.

CORRIGENDA, &c.

- P. 11, l. 366. Read 'Wittand his moder, with' etc., and cancel note.
- P. 18, l. 611. For 'priuace' read 'priuate.'
- P. 20, note 3. Add 'Cf. l. 3916.'
- P. 24, l. 842. Delete the first comma, and regloss *known, celebrated*.
- P. 31, l. 1030. Delete colon at end.
- P. 31, l. 1031. Change comma to colon.
- P. 37, l. 1216. For 'pat, with' read 'þar with' [MS. has 'pat with']
- P. 38, l. 1250. For 'it' read 'is' or 'it is.' [MS. has 'it.']
- P. 46, marg. l. 1561. For 'of the great plague' read 'Cuthbert's future.'
- P. 46, note 5. Cancel all, and read "Præfatae . . . pestilentiae" (Bede); see l. 1511. "Tell" has here force of pluperf.
- P. 48, l. 1620. To 'like an' append note: 'Perhaps an error for "light of." The original is "vultus angelici lumen."'
- P. 51, marg. l. 1704. Change date to 661.
- P. 54, l. 1829. Regloss *out of*.
- P. 57, l. 1926. Regloss *among men*.
- P. 67, l. 2290. Delete gloss. For explanation of 'behalde' see Ind. Verb.
- P. 68, l. 2307. Regloss *good will*.
- P. 72, l. 2453. Add gloss *had*.
- P. 80, note 2. In couplet, for 'byshop' read 'byssshop.'
- Pp. 81, 82, 83, marg. Change running date to 685.
- P. 87, marg. opposite l. 2969. Delete 'Where?'
- P. 88, l. 3002, gloss. For *crushed* read *troubled*.
- P. 89, l. 3028, gloss. For *death* read *deeds*.
- P. 89, note 7. For 4962 read 4963.
- P. 94, l. 3190. Gloss 'Gyf' *if*.
- P. 95, note 3. For 'Osingadum' read 'Osingadun.'
- P. 105, l. 3599. For 'lykes' read 'lokes.' [MS. has 'lykes.']
- P. 118, l. 4028, gloss. Read *ought*.
- P. 120, notes 1, 2. Supply ref. figs., and in note 3 read 'Compare.'
- P. 123, marg. l. 4165. For 'Beadotheng' read 'Beadothegn.'
- P. 124, note 1. Same correction.
- P. 128, marg. l. 4333. Put 'Glastonbury' in quotation marks and add 'c. A.D. 878.'
- P. 130, l. 4403. Place period at end; remove gloss from next line.
- P. 135, note 4. Change date to 854-875, and add 'of Chester-le-Street 875-900.'
- P. 138, marg. l. 4662. Add date 'A.D. 878?'
- Pp. 139, 140. Change running dates to 878?
- P. 140, l. 4747. For 'þat' read 'þar,' and remove *with* from the gloss.
- P. 140, l. 4756. Substitute comma at end, and place period at end of next line.
- P. 141, l. 4767. For ⁴ read ¹.
- P. 141, l. 4784. Remove semicolon to end of next line.
- P. 142, l. 4796, append note: 'Between this line and the next a triplet has been omitted by the scribe. Mr. Adams proposes to fill the gap as follows:
- Ane of þir twa men Scula balde,
þe toþir hatte Onalafbalde
In speche of his nacioune.
- Cf. *Auctarium*.'
- P. 148, l. 5044. For 'Iauelers' read 'Jauelers.'
- P. 150, l. 5123. Append note: 'i.e. when the *Auctarium* was written, but they were probably there until the Dissolution, and there are still two ancient texts of the Gospels.'
- P. 167, l. 5699. Substitute comma at end of this, and period at end of next line.
- P. 179, l. 6133, gloss. For *hand* read *hands*.
- P. 217, l. 7461. For 'lase' read 'lese.' [MS. has 'lase.']

INDEX VERBORUM.

N.B. Some of the less important variations in spelling and inflection are disregarded in this index.

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- A**, ah! 4710
A, all? and? 3904
A, one, 554, 672, 712, 1132, 1212, 1255, etc.
Abade, forbore (from), 3826; stayed, 5130
Abayste, cast down, 5240; alarmed, afraid, 445, 1891, 4491, 4951, 5047, 5089
Abbas, abbess, 8140; abbesses, 6991
Abide, await, 5179
Abille, fit, fitted, 596, 7366; suitable, 7631, 7867
 'No man leyng hand to þe plowe, and loking aȝen, is able to the kyndam of God.' (*Apology for Lollard Doctr.*, Camd. Soc., p. 108.) [Luke x. 62.]
Abouen, over, 4254; upon, 5549, 6045, 6984, etc.
A-boune, above, 2981
About, outside, 7225; near, 5000; around, 8137; busy, scheming, 857, 1139, 1848, 2464, 5507
Abyte, monastic habit, 1321, 6619; episcopal vestment, 4425, 7355
Acorde, agree, 7738; make to agree, 6381; sb., agreement, 7747
Adred, in dread, terrified, 517, 3094, 3904, 4872
Aftir, afterwards, 2309; according to, 4158 (cf. l. 44); after the manner of, 6716; aftir sone, afterwards, 6739
Agaste, afraid, 6016, 7274, 7380
Agayne, against, 408, 2830; drawing towards, 5172; back, 1186, 2472, 3172, etc.
Aght, behoved, 2060
Aght, eight, 6621
Air, heir, 222 (see Ayre)
Alde, old, 494, 7635
Alegge, lighten, 6808
Algates, in any case, 3701
All and somme, one and all, 387, 2889, 5149; cf. l. 661
All-ane, alone, 180, 187, 3488, etc.; all together, 3125 n; him all ane, by himself, 289, 6459; all anely, only, 2415, 6079
Alle at oure, all over, entirely, 2104, 2552, 7178; thoroughly, 4750
Allegates, in any case, 3456; whatever, 3701
All hale, wholly, altogether, 224, 302, 2570
All oute, altogether, entirely, 1522, 2131, 3712, 4808
All ouer where, everywhere, 4902
All thing, everything, 264, 382
 An anthem attributed to Henry VIII. begins with the words:
 'O God the maker of all thing,
 We pray thee now in this evening.'
All vndir ane, all together, 2027 n.
All wyse, every wise, 308, 368
All wyse, by all means, 7233
Allase, alas! 5835
Allege, allay, 6808 (see Alegge)
Aller, of all, 5936
Almose, alms, charity, 3200, 4269; donation, 8148; attr. 3776
Als, as, 1027, 1079, 1375, 2551, etc.; as if, 1413; als swythe, immediately, 4354; als tite, *id.*, 1322, 1365, 3069
Als, also, 912, 1121, 1378, 1724, etc.
Alsam, altogether, 7764

- Als** sone or alsone, at once, immediately, 729, 829, 4036, 4776, 6147, etc.; very soon, 2143, 2579, 4673, 5787
- Alswa**, also, 5954
- Althir**, var. of aller, gen. pl. (5936), of all, 594, 7773
 Cf. 'Mine alder-leafest sovereign.'
 Shakespeare, 2 *Henry VI.* i. 1.
- Alyed**, allayed, tempered, 3028 n
- Alyed**, related, 598
- Alyens**, alienates, 8351
- Alyes**, relations, 602
- Amang**, at times, 1464, 2063, 2115; all the while, 7676; see 1000 n, and Emang
- An**, one, 838, 2731, etc.
- Anchor**, attr., hermit, 2166
- And**, also, 4568; if, 1386
- Anded**, breathed, 1681
- Ane**, one, 953, 5734, 6943
 In l. 953 the construction is what Morris in his *Engl. Accidence* (§ 225) calls 'the appositional use of one;' he gives many examples, e.g., 'onethe wisest prince' (Shakesp. *H. VIII.* ii. 4).
- Aned**, oneness, 3691
- Anense**, as regards, 197
- Anes** or **anys**, once, 536, 939, 1025, 1835, 1841, etc.
- Angir**, inflammation, pain, 1092; sorrow, 2476; tribulation, 2952
 Inflamed sores, &c., are still said to look 'angry.'
- Ankeryse**, hermit's life, 2017
- Ankir**, anchorite, 1000, 1006, 2968, 4058, etc.; attr. 2716
- Anly**, only, 5215
- Annes**, once, 635
- An othir**, one another, 7107
 Cf. 'Thay derfile ay at vther dang,' i.e. vigorously smote at one another. (Lyndesay, *Spyer Meldrum*, 765.)
- Ant**, and, 5844
- Apent**, belonged, 4879
- Apert**, openly, 337; in apert, *id.*, 474, 1473; open, 1757
- Apon**, upon, 2270
- Appairement**, injury, 4967
- Apparell**, ornaments, 7232
- Aray**, prepare, make ready (refl.), 947, 3344 n, 5749, 7122; p. part. 5813, 6002; trans., 7336; intrans., 7428; put in order, 7646; arrange, 3968; set in an orderly manner, 4095, 6812, 6984; erect, 7638; surgically dress, 4256; as sb., array, order, 3954; schorte araye, short commons, 4360.
 See the aphetic form Ray
- Are while**, erewhile, 7150
- As**, ask, 539, 2042, 3260; asked, 3017
- As**, asses, 2349, 5624, 5686; cf. 5630, 5632
- As** (for als), also, 5373
- Aspy**, espy, learn, 5151
 'Look' is used in a similar way:
 'To loke what þis mayde wolde say.'
S. Editha, 1729.
- Assent**, consenting, 6597. For 'Assented.' Cf.:
 'Assented were to thys concludysoun
 The bryddes alle.'
 Chaucer, *Assembly of Foules*, 526.
- Ast**, asked, 5029, 5438
- Astaynt**, stopped, 4236
- At**, that which, 3365
- At**, to, sign of inf., 2614, 4104, 7941
- At**, according to, 7656; at the hands of, 919; from, 2140, 7444; of, 2406, 3578; with, 7930
 'Take it at me,' i.e. from my hands (Linc.).
- At all**, wholly, quite, completely, 1358, 4490 n, 6048
- At ane**, at one, 4740; at anes, at once, together, 2970
- At eese**, easily, 7930
- At ouer**, moreover, 5109; at our, besides, 4826; over, 6082; over and above, 5468; at ouer, around, 8234; at ouer, beyond (Thames), 8261; at vndre (to have), to overcome, 104 (see All)
- Ataynt**, convicted, 5383, 5659; seized, 5951; punished, 7292; assailed, 7528
- Athe**, oaths, 7481
- Attaynt**, offence, 4726; attack, 5234
- Attent**, attention, thought, 1970
- Aught**, er, are owing, belong, 709; aught, owned, 1244
- Auncyene**, ancient, 688
- Auntir**, adventure, 7263
- Auters**, altars, 4305
- Auyse him**, bethink himself, 7290
- Auysment**, advice, 4187
- Avysed**, observed, 1401; advisedly, 3587
- Away** (bare away)
- Awe**, oughtest, 2050; him awe, it behoves him, 2653
- Awen**, own, 4616 n; þe awen, its own, 6969
- Ay**, ever, 1498, 1577, 3827, 4908, etc.
- Ay forth**, henceforth, 992; thenceforth, 7563, 7956
- Ay lange**, the longer, 7785
- Ay lenger**, ever longer, continually, 6312; cf. 1070
- Ayre**, heir, 226, 534, 2672, 2686, etc.

- Aythir**, either, 887, 901
Ay whare and whare, everywhere, 2701
- Baccilia** (Lat.), basins, 669
Bad, ordered, 4367
Bade or **bad**, prayed, besought, 1632, 2906, 3982; begged, 7049
Bade, awaited, 4919, 5023; remained, 6768, 7753; abode, 4337, 7556
Balde or **bald**, bold, confident, 3206, 4522, 4970, 5339, 5548
 'I will be euen with thee, thou beast, thou mayst be bolde.' *Roister Doister*, iv. 3.
Bale, ill, misfortune, 146, 1039, 1041, 1100, etc.; sorrow, 1574; trouble, 2069, 4858, 5610, 7388; woe, 1039; sickness, 2543
Band, bound, 3784; tied, 1287
Bane, bone, 3096
Banke, shore, 557
Barde, barred, 2284
Bared, stripped, 4909
Baret, strife, 5011
Barne, child, 253, 4321, 7725
Bate, pret., bit, 7238
Bate, abate, 4916
Bate, boat, 775, 1113
Batell, army, 4547 n
Bathe, both (of them), 476, 6441
Baudekyn, a rich cloth, 6271 n
Bayne, favourable, 1733; ready, 2385, 2929, etc.
Baynly, readily, 1314, 2447, 4379
Be, by, 77, and *passim*
Bed or **bedde**, offered, 849, 3929; asked, begged, 3496, 3796, 3989
Bede, offer, 2298; pray we, 1755; command, enjoin, 5201
 For the confusion between 'béodan' and 'biddan' see *N. E. D.*
Bede or **beede**, prayer, 1632, 1755
Be-dene (Bydene)
Beeled, suppurated, 3493, 4226
Beere, convey, 6809
Beforme, above, 6125
Begylt, beguiled, 6767
Be-halde, look, 2290; behold, 3829
 The construction at 2290 is 'or behalde on any persone.' See *N. E. D.* 'Behold †8.'
Behawde, behaved, 7830 n
Behoue, behoof, benefit, use, 142, 712, 1551, 2248, etc.; need, 1304
Beke, beckoned, 7381
Beken, deliver, give to, 4366
Belde, protection, 512, 5945
Beleue, faith, 2243, 4110
Beleue (beleave), stay with, 4747
Belyd (see **Beeled**), 1071
Belyue, soon, quickly, 1185, 1936, 2140, 6343
Bene, be, 1168; are, 724; were, 4890
Benomen, taken with the palsy, 2552 n
 'I benomme, I make lyme or take awaye the use of ones lymmes. *Je percloz.*' Palsgr. See *Pr. Pars.*, note on 'Nomyu, or take wythe þe palaye, *Paraliticus*,' p. 358.
Benysoune, blessing, 2008
Berand, bearing, 3267
Bere, outcry, 1956
Bere, bier, 3956, 4894, 6809, 6889; litter, 6281
Bere, bare (pret. of *beren*), 1897; to bear, 2780, 6873
Bes, be ye, 2892; shall be, 4495
Beseke, beseech, 2737
Beste, beast, 5485
Besyly, earnestly, 3535, 3675
Betaght, betought, entrusted, delivered, 367, 608, 1243; committed (himself), 8172
Betake, give up, relinquish, 5650; hand over, 5990
Be-takynd, betokened, 3787
Bete, amend, relieve, 146, 1039, 2146, 2543, etc.
Bete, repress, 4324; attack, assail, 4930
 'She shulde be bete with stones vnto the dethe' [the old Jewish punishment]. *La Tour-Landry*, p. 129.
Betid, happened, 1025, 1482, 1702, 3370, etc.
Bett, beaten, 1038
Bewschirs, beauxsires, gentlemen, 1188
 Used ironically; the word 'beldame,' for a hag, is analogous.
Bi-dene (Bydene)
Biding, waiting, 3718
Bigge, build, 2193, 2363, 2400, 3779, etc.
Birr, onset, 1952, 3478, 3788
Blake, make or become pale or wnn, 4481, 4483
 'Now some . . . alle wee see Whose browes schalle blakke.' *Syr Percy.* 688, quoted in *N. E. D.* under **Black**, l. with other quotations about 'brows' and 'bake,' e.g. *Towneley Mss.* 107, 'So my browes blakys'; here, as in our passage, fear rather than anger is suggested. There is another verb. 'blake,' to become pale. See *Stratm.* *Bradley* and *N. E. D.*, †**Blake**, v. *Obs.* It may be noted, too, that 'pale and bleche' (Gower, ed. Morley, p. 246), 'bleyk & pale' (Lydgate, in *Skeat's Specimens*, li. 35), 'pale and blake' and 'black and pale,' alternating with 'dete and pale' (*Knight of La Tour-Landry*, pp. 166, 168, in orig. 'noire et palle,' describing the facial 'couleur'

- of a shivering person), are all identical in meaning, and may be compared with 'blac ant won' ('bah ich for lone be blac ant won') quoted by Stratmann, s. v. 'Blac.' For our rendering of the verb cf. Skeat, *Havelok*, p. lx (E.E.T.S. ed. 1889).
- Blemyscht**, injured, 4911; blemyst, blemished, 1598; ble-[mysit], *id.*, 4949 n; cf. 6802
- Blisse**, bless, 2974
- Blithe**, glad, 6106
- Blore**, blare, 5011
- Blude**, race, 2746
- 'p. Bretons blode sall vndir falle;
The Bryusse blode sall wyne bespraye.'
Thomas of Erildoune, 385.
(Thornton MS., E. E. T. S.)
- Blyn**, cease, 1606, 2548, 5488, 5514, etc.
- Blyste**, consecrated, 7068
- Boche**, botch, tumour, 3492, 3493
- Bode**, behoved, 7788 (Bude)
- Bodyn**, bidden, commanded, 7593
- Boke athe**, book oaths, 7481
- Bolnyd**, swelled, 1071, 4060, 4115, 4226
- Bolnyng**, swelling, 1074, 1099, 3492, 4120, etc.
- Bone**, boon, petition, 313, 5615
- Bonn**, bound, 910, 5569, 5767
- Bordale**, brothel, 330
- Borde**, table, 1825
- Borow**, to secure, 2081
- Boste**, boast, 2830, 4324
- Bot**, but, 1149, 1632, 1931; but that, 6043; except, 1289; unless, 2297, 3608, 5047, 5686, 7525
- Bot gif**, unless, 772, 6257, 7197
- Bote**, amendment, remedy, 1100; profit, 7569; succour, 1168; advantage, 7048; na bote, no good, no use, 1610, 4307, etc.; superfluous, 6218
- 'Then talk no more of flight, it is no boot.'
Shakesp. 1 *Henry VI.* iv. 6.
In sense of *profit* :—
- 'Master, this prisoner freely give I thee;
And thou that art his mate, make boot of this.'
Shakesp. 2 *Henry VI.* iv. 1.
With line 6218, 'To bid hym hast,' etc., compare :
- 'To byd hym hast hym doubte not it was no nede
To the turnay.'
Hazlitt's *Early Pop. Poetry*, ii. 126.
- Both** or **bothe**, behoved, must, 274, 2429 (see Bude)
- Boun**, go, set off, betake oneself, 6868, 6998, 7079, 7594
- Boun** or **bowne** (q.v.), ready, 1706, 2398, 2490, 2846, etc.
- Boun**, bowed, 2279
- Boune**, bound, 631, 1272, 1616, 1830
- Boune**, gracious, 6054 n
- Boures**, chambers. 170
- Bousom**, obedient, 5402
- Bow**, obey, 1314, 2458; be pliant, 6605
- Bowand**, flexible, 3895
- Bowes**, boughs, 3149
- Bowne**, in phr. 'he him bowne,' he made his way, 1893, 4379
- Bra**, brae, slope of a hill, 4981
- Braaste**, embraced, 191
- 'With that he braisit him in his armes,
Sayand : hartille I jow forgeue.'
Lyndesay, *Spyer Meldrum*, 578.
'Than in hir armes scho him braist.'
Ibid. 1083.
- Brace**, took, 2110, 4240; fasten, 2274; wrapped, 6084, 7361
- Brade**, broad, 6412; o brade, out (sprewland o br.), 1957
- Braide**, crushed, 3162
- Braste**, wrapped, 3448; brasyd, *id.*, 3934
- Brathely**, impetuously, speedily, 1139
- Brayde**, started, 1517
- Brede**, breadth, 6677
- Breme**, fierce, 1854 (Brym)
- Bremly**, terribly, 1071
- Bren**, burned, 1882
- Brenke**, brink, 390
- Breth**, impetuous movement, 5832 n
- See *N. E. D.*, s. v. 'Brath,' and Stratmann-Bradley, 'bräppe.' The word occurs in *Morte Arthure* (E. E. T. S.), 107 :—
- 'And brynge the bouxsomly as a beste
with brethe whare hym lykes'—
with the meaning of 'violence,' such as might consist in the use of the goad; and perhaps our translator means 'with a breth' from the drivers.
- Brethir**, brethren, 1229, 1573, 2435, 3677, etc.
- Brewe**, contrive, 4306
- Briddes**, birds, 1155
- Brist** or **brist**, burst, 2898, 3654
- Broche**, to tap, 2234
- Broches**, ornamented pins, 813
- Brode**, kind, sort, 1053
- Broke**, sb., brook, 390
- Bront**, started, 5832
- Brothir hede**, brotherhood, 2049
- Bruyts**, Britons, 8146
- Brym**, fierce, 1041, 1574 (Breme)
- Bryn**, burn, 288, 6966
- Brynnande**, burning, 286, 690, 1854; brynte, burnt, 6759
- Bryst**, burst, broke (bones), 2492, 5849

- Bude, behoved, 1150, 5179 (Bode)
 Bunden, bound, 3038
 Bune, bound, 2952
 Burd, table, a meal, 1426, 1428
 Burdys, boards, 4083
 Buse, behoves, 3253
 Busk or buske, prepare, 815,
 3183, 4591, etc.; busked to bedd,
 went to bed, 4405
 By, buy, 6829, 7844
 By, beside, 1792, 6089; beyond,
 7167; concerning, 1470 n; in
 phr. by all ways, by all means,
 3246
 For 1470, cf. 'Beryn, by the I meen.'
Tale of Beryn, 3185 (Chaucer Soc.).
 Bydene, together, at once, straight-
 way, 351, 6249, 6265, 7803, etc.
 Eydyn, abiding, 7824
 Byle, sb., boil, 1525
 Bynd, bound, 5889, 6260
 Byryde, buried, 3965
 Bysy, anxious, 4436
- Cabill, bands, 2486**
 Formerly cords of any kind; as in
Fabric Rolls. Mem. of Ripon, iii. 91, 103.
New Coll. Roll. Oxf. Hist. Soc., xviii. 309
 (Gable). For figurative use see *Shakesp.*
Uhhello, l. 2: 'The law . . . will give
 him cable.'
- Calde, named, 8204**
Calde, cold, sb. 150; adj. 1682
Can, know, 441; knowest, 2644
Care, grief, trouble, 522, 1986,
3026, 4018, etc.
 Hence Care or Passion Sunday,
 the fifth in Lent. We have anther
 form of the same word in Chare
 Thursday, Maundy Thursday, with
 which may be compared Germ.
Charfreitag (O. H. G. *Karfr̄itac*).
- Caryage, transport, 4666, 5176**
Case, accident, 3212; chance, 231,
1702; mishap, 1148, 6050, 7159;
occurrence, 1196
Catel, live-stock, 386
Caue, see Kaue
Cete, seal, 566
Cellys, cells, 8348
Cely, simple, 1975
Cerdes (for cordes), accords, 1045
Cessioun, session, 7042
Ceste, ceased, 6281, 6431, 8235
Chaffere, wares, 5868
Chalanged, claimed, 8069
Charge, weight, load, 1175, 1187,
2212, 6006, 6044; importance,
1175, 5848
Chaste, chased, 8261
Chasty, chasten, 3479, 4282
Chaufed, warmed, 3495
Chaunce, what befell, 6358 n, 7161
- Chere, countenance, 1620, 2005,**
4517 n, 7356; mien, 1976, 2964,
5338, 5344; demeanour, 3237,
3240; welcome, 248 (see Faire
chere)
Chese, choose, 3697, 5964, 6546,
etc.; cheese, or chese, chose,
2036, 2731; chesyd, 6473, 6941;
chese, be chosen, 6534
Cheue, achieve, get on, prosper,
421, 2032, 2798, 3160, 4621, 5961,
7084
Childe, boy, 561, 563, 5629, etc.
Childer, boys, 6779 n
Chinche, niggard's, 5443
 'An auariculous man or chinebe.'
 Chaucer, *Tale of Melibeus* (Tyrwhitt).
- Circuyte, go round, 8037**
Clak, hurt, injury, 3354 n
Clame, climbed, 624, 7763
Clatir, knocked about, 6799
Clause, passage (in a book), 8028
Cledd, clad, 3930
 Used of the clothes instead of the
 person, 'cledd on' = worn as clothing
 by or put as clothing on; shortly,
 worn by.
- Cleke, catch, snatch, seize, attain,**
118, 2774, 3116, 6345, 7534
 A good old woman in Lincolnshire
 liked to have the buttered cakes 'ready
 for clickin', i.e. conveniently placed on
 the table.
- Clene, pure, 7849**
Clere, glorious, 2; bright, 1217;
illustrious, 1506; plain, luminous,
1851, 2518; clerely, brightly, 830
 The note at p. 55 is withdrawn.
- Cleued, continued, 890, 3580**
Close, shut in, 4283
Close, precinct, 334, 6537
Closed, enclosed, 4132
Closen, included, 2751
Comend, commended, 2040
Cominyng, communing, society,
1007, 1320, 2815
 'þe kirk mai . . . noþer sequester ani
 man fro comyng of feifful men . . . ne
 deno'nce, put out of comyn, ne hid
 iull to him.' (*Apology for Lollard*
Doctr., Camd. Soc., p. 17.)
- Commonyng, communing, con-**
verse, 2342
Commyn, p. part., come, 588
Compatience, pity, sympathy, 85
Compeld, forced, 599; con-
strained, 1426
 'Compel them to come in.' (St. Luke,
 xiv. 23.)
- Compers, compeers, 5934**
Compunete or conpuncte,
 pricked, impressed, or touched,
 1219, 6409

- Comyn**, common, 3691
Conabill, suitable, 1381, 2194, 5484
Conand, covenant, 1700
Conferm, strengthen, 3225
Confers, companions, 4736
Conford or **conforte**, comforted, 1867, 2662, 4517 n
Confound, put to shame, 6735; discomfit, 6770
Coniecte, supposed, 415
Consayued, understood, 1981, 7063
Consent, agree, 5285
Contend, contained herself, 2669
Controve, found out, 440; contrives, contrives, 2484
Corce or **cors**, body, flesh, 1375, 1917, 3714, 4124, 4839, etc.
Cordyng, accordant, 4064
Corsaynt, **coresaynt**, lit. holy body, hence, the saint, 2, 5615, 6782, 6814, 6921
Cost, labour, 7824 n
'Decoquit domino res, when a man bestoweth labour on a thyng and it doth not quite [requite] coste.' Cooper, *Theaurus*.
Coste, clime, 6730
Couent, convent, 2089
Couer, recover, 1986, 3057, 5376
Couet, desired, 2695, 3469, 3555
Counsaille, council, 4920; counsel, 4923
Counsel, secret, secret habit, 1666
 So in O. Fr.: 'M'amie, je vous diray un grant conseil . . . pour Dieu ne le dictes mie.' Thus rendered in the *Book of the Knight of La Tour-Landry* (E. E. T. S.), ch. lxxiv. p. 96: 'Y wol telle you a gret counsaile . . . f r the loue of God telle it not.'
 In O. Fr., *conseiller* acquired the meaning to *whisper*.
Countenance, demeanour, 1981, 6363
Couthe, could, 179, 1329, 1437, 2474, 2543, etc.
Couthe, known, celebrated, 842, 3285, 4663, 5582, 7608
 Wrongly glossed at l. 842.
Creature, Creator, 4825
'Thei shalle goo with thaire espowse, that is to sa e with God her creature.' *Knight of La Tour-Landry*, p. 146.
Creued, grew, 6914
Cristend, christianised, 6657, 6666
Cristiante, see 8053 n
Crobbed (crowed), 2380
Croce, cross, 6762
Croche, crosier, 6249
Crop, field produce, 8280; top of a tree, 8311 n
Crused, crushed, 5846
Cure, care, 7815; charge, 2422, 2524, 3320, 6487, etc.
Curst, under a curse, 7054
Curyouse, careful, 646
'Eneri good woman that is wedded, or of religioun, sught to be curious and diligent, and waking in the service of God.' *Knight of La Tour-Landry*, p. 144.
 The phrase 'besy and curyous' occurs in *Romaunt of the Rose*, l. 1052.
Curyouste, 'curiosity,' 2148 n, 7882
Cutte, lot, 1150, 1368, 2172, 6744
Cuyr, care, 608
Daft, unskilful, 443
Dame, mother, 280, 891
Daunt, overcome, 1917
Dawe, dawn, 1675
Day, anniversary, 7007
Deand, doing, 3227
Debate, abate, 2548, 4727
Debats, strife, 4601
 So in Is. lviii. 4; Rom. i. 29; 2 Cor. xii. 20, A. V., all altered in R. V.
Ded, might or should do, 5824
Dede, deeds, actions? 1461; deeds, 3028; occupation, work, 8034 n
'She satte and dyd her dede.' *Wright's Chaste Wife* (E. E. T. S.), 204.
Dede, deed, or deede, death, 8, 153, 508, 760, 871, 1461? etc.; adj., dead, 5071; attr. 1540, 4553, 5024, 5565
Dedely, mortal, 2867
Deed poynt, point of death, 2775
Deere or **dere**, harm, injury, 205, 343, 1898, etc.; vb., see **Dere**
Defend, forbid, 2717
Defoyled, defiled, 4302, 7809
Dele, deal, distribute, 2392, 5466; have dealings, 5640, 5700
Dele, share, 5466, 5482; portion (of time), 2971; ilka dele, every bit, 6023, 8072; neuer a dele, not a bit, 4678, 7778; no dele, not at all, 1928
Demes, judgest, 864
Demyd, doomed, 8250
Denyaynes, see 3144 n
Depart, parted, 7990
'Tyldethe vs departe.' *Sarum Manual* (Sponsalia), and *Bk. of C. P.* 1549-1661 (Matrimony).
Depute, appointed, 7171
Dere, dear, 663, 691, 879, etc.; see 1320

- Dere**, injure, 144, 4843, 5228; sb., harm, 6211
- Descrye** (Discrye)
- Dese**, dais, 3051
- Desert**, merit, 3030; deserving, 5681
- Despise**, disgrace, 132; insult, abuse, 5357, 5655
- Deth**, dead, 2777
- Deuors**, separation, 4775, 7894
- Deuoute**, devoted, 6275
- Deuse**, resolve, decision, 2698 n
 'This answer . . . he hath promysed me with his furthir devise he woll dellyver me in writing.' Ellis's *Original Letters*, 1st ser. i. 145.
- Deused**, decided, 6089; he him deus, he resolves, 6342 (see Dy-)
- Deyng**, dying, 7007
- Did**, caused, 1528 (see Do)
- Did of**, took off, 6073
- Didir**, dilber, shudder, 5770
- Dilde**, benumbed? 4034
 'To dill' is to 'render dull' (Bratley's Stratmann, s. v.); hence, perhaps, to deprive of sensation and motion, as paralysis does.
- Discomfyd**, discomfited, 5900
- Discrye**, write out, 978; describe, 41, 43, 733; relate, 6546, 6594, 6615; manifest, 7309
- Diserytyng**, disinheriting, 5522
- Disese**, disseses, dyses, etc., disease, discomfort, 138, 139, 144, 151, etc.; mishap, 6649; misfortune, 7464; pain, 1118, 7152; sickness, 8095; trouble, 2469, 6199, 7735; vb., annoy, trouble, afflict, 765, 2477; oppress, 7517
- Disordeny**, disorderly, 2079, 2083, 2084
- Disparyscht**, disparysyd, disappeared, 1526, 4504, 4969
- Dispitus**, scornful, 6298
 'Despitous is he that hath dislain of his neighbour.' (Chaucer, *Persones Tale*, De Superbia.)
- Dissese**, decease, 3710
- Dissesid**, dispossessed, 7518
- Do**, cause, 1991
 'We do you to wit' was a usual form in legal documents.
- Do fast**, work vigorously, 5070
- Dole**, sorrow, 5026
- Dome**, judgment, 1996, 2868, 4280, 5192, etc.
- Done** (apon), put on, 2270
- Dongen**, knocked, dashed, 4558
- Dorture**, dormitory, 2105
- Dose**, do ye, 2337, 2889; dose agayne, acts against, 7291
- Doun**, hill, 8276
- Doute**, fear, 213, 549, 6814
- Doyng**, practice, 3712
- Draht**, draught, 5816
- Draue**, see 516 n
- Draw on lyte**, put off, defer, 2142
 'To draw on lyte' is literally 'to draw in waiting or delay'; and may be compared with the Latin *trahere moram* (see Ovid, *Met.* ix. 766). A clear example of the phrase occurs in the line
 'Hengist wild not draw o lyte,'
 which is the Petyt MS. reading of
 'Hengist wernde hym bot lyte,'
 in Robert of Brunne's *Chronicle*, 7609 (Stolls). See also *Alliterative Poems* (B. 597), where 'aligt' is for 'on lyt.' We have 'withoutten lyte' in the sense of 'without delay' in *Tousleles*, 71, and 'lite' is still in common use in Yorkshire, meaning as a verb to wait or expect, and as a subst. a wait or waiting—e.g. 'I have lited' or 'ben liting this half-hour,' 'I se bou to hev a lang lite' (Whitby). See English Dialect Society's Yorkshire glossaries. So, too, in the *York Plays* (p. 303, l. 323), 'lede a lyte.'
 This use of the word seems to have been unknown to Stratmann and others, notably the editor of the *Catholicon Anglicum*, one MS. of which has 'to Drawe o lyte,' and another 'ou longe or on night' *erastinare*, etc., but he treats 'lyte' as a blunder.
 The note at p. 63 is withdrawn.
- Drawne**, plucked up, 2303
 Use of the sown and growing corn, as gardeners speak of 'drawing' young onions, etc.
- Dredd**, dreaded, 1887, 7054
- Drede**, doubt, 2791, 3626, 5855, 7292
- Drepyd**, trickled, 3198, 4735
- Drew**, drawn, 5956
- Drewe**, drove, 2162
- Dryft**, drove, crowd, 5840
- Dryue**, drove back, 1186; past, 6099
- Duell**, stay, 7852
- Duke**, leader, 7101, 8185
 'Departyd fro the swete f-leschippe of my duke and leier sent Nichoas.' *Revelation to the Monk of Evesham*, ch. lvii.
- Dule**, grief, 7584
- Dure**, door, 3612, 7772
- Dyde**, did, 1481
- Dyght**, appointed, 836; restored, 2570; got ready, 788, 1576; placed, set, 6612; put, 7138; established, 8133
- Dym**, indistinct (used of speech), 3672
- Dyng**, beat, 5664
- Dyntes**, strokes, 4553
- Dyuyse**, devise, assign, 374, 7938; consider, 4411; resolve, 6342

Eb, shallow, 6680 n
Eddir, adder, 6255
Eesyd, indulged, 270
Eesyng, eaves, 641
Eft, again, 5652, 6528
Eftsones, soon after, again, 2090,
 2438, 2916, 7524
Eghen, eyes, 3847
Eke, also, 3412
Ekyd, augmented, 8248
Eland, island, 1206
Elde, age, 931, 975, 1003, 1014, etc.
Eldly, elderly, 4424
Els, otherwise, 7780

Used expletively, as it frequently is
 now, after *or*.

Emang, now and then, 4412
Encens, incense, 1442
Enclyne, bow, 7389
Encrest, was restored, 8236
Enhaunsyd, raised, 7092
Enpayment, loss, 5555
Ensens, incense, instruct, 22,
 5752, 6894, 8084
Ensure, assure, 6488
Entend, attend, 7554
Entent, will, 383, 3071, 3554;
 intention, 4647, 5781; purpose,
 5887; intent, proposal, 6662;
 desire, 2561, 7656
Enterly, thoroughly, heartily,
 3170, 4216, 5010 (see *Entierly*)
Entierd, interred, 3970; entier-
 ment, interment, 3563
Entierly, earnestly, 2321, 3170

'To Jhesu Criste þan prayes he,
 And enterly hym bysoghte.'
Isumbras, 433.

Er, are, 483, 960, 5123; is, 224
Erde, earth, 2228, 3440, 3468,
 3805; grave, 531, 3767 n
Erdely, earthly, 1389
Es, is, 331, 792, 989, 2047, etc.
Eschew, avoid, escape, 5882
Ese, deprived, 3511
Espaire, hope, 2671, 4086
Eth, easily, 6652
Etyn, eaten, 3347

A participle without an auxiliary,
 as in 1413 and 3729. Cf. 3373, and the
 vulgarisms, 'I seen him,' 'I done it.'

Etys, eat ye, 3368
Euen, equally, 3732 n, 4066
Euen and od, all together, who-
 soever, etc., 4957

A phrase (for rime) meaning about
 the same as 'les and mare,' 'mare and
 myn,' 'all and som,' etc. 'For enen
 or od' occurs in *Towneley Myst.* p. 170,
 meaning apparently 'in spite of any-
 body.' 'Euen' properly means 'equal.'
 'Od' means 'unequal,' 'singular,' etc.
 'All and od' is used by Lander, *Devotie
 of Kyngis* (E. E. T. S.), 165.

Euen elde, equal age, 931
 Cf. Sc. 'eildeens' of the same age
 (eild-eens).

Exempt, abolished, 3712
 'The Boke of Comfort' was 'En-
 printed in the exempt Monastery of
 Tavestok,' 1526.

Expert, experienced, 5490, 5711;
 proved, 6030; openly, 6509,
 6804

Faas, foes, 4478; faes, *id.*, 5110
Faire chere, friendly welcome, 248
Fall, pertains, 2208
Faltird, caught, got entangled,
 6038
Fame, foam, 1153, 1736, 3974
Fande, found, 2944, 3485
Fande, maintained, 840
Fande, try, strive, 1750, 4473
Fandyn, trial, temptation 2493,
 2893, 2910, 3390, etc.
Fang, take, 4399, 4415, 4819,
 5480, etc.; get hold of, 5668
Fare, far, 2500
Fare, go, proceed, 168, 1684, 2187,
 3172, 3432; happen, 2586;
 behave, 5068
Fare, business, 2500; condition,
 3100, 6069; journey, 3677
Faste, greatly, 6212, 7455; vigor-
 ously, 5070; vehemently, 5345
 Compare 'f st asleep.' 'To behold
 fast,' 'to fight fast,' etc., are common
 phrases in M. E.

Faut, fold? need? 3142 n
Faute, default, want, 2598, 5280,
 7628
Fautours, abettors, 8356
Fawty, faulty, 4082
Fayne, glad, 303, 576, 1771, 2707,
 etc.; willing, 7691; gladly, 3830
Febill, weaken, 6567
Feelde, handled? hidden? 3867
Felaw, fellow, 936; felowe, *id.*,
 4040
Felawship, companions, 5683;
 company, 7023
Feld, felled, 8161
Felde, felt, 3529, 3997, etc.; per-
 ceived, 1442

The special senses are all higher
 forms of feeling or touch.

Fele or **feele**, many, some, 720,
 1311, 1597, 1632, etc.; fele and
 some, altogether, 661; cf. l. 387
Fell, befell, 1597, 3023, 4274, etc.
Fell, cruel, 81, 4796, 7326; fierce,
 3372; severe, 8079

'The bees is as fell as owt.'
The Northern Farmer.

- Fell, skin, 6076
 Felly, fiercely, 7528
 Fende, fiend, 720, 6152
 Fer, far, 5244
 Ferde, fourth, 7140
 Ferde, fear, 7455; afraid, 2809
 Ferdenes, terror, 1690
 Fere, well, sound, 3638, 3974, 4150, 6148
 Fere, in phr. in fere, together, 379, 2034, 2255, 4514, 5872, etc.
 At 379 the phrase couples the verbs.
 Feres, companions, mates, 2400, 4477
 'I. Robin of Doncastere,
 With Margaret my fere.'
Epiaph formerly in Doncaster Church.
 Ferly, wonder, 1023; wondrous, 4274
 Ferlyd, astonished, 2405
 Ferr, far, 1649; ferrer, farther, 6091, 6387, 6890; sa ferr forthe, to such a degree, 3771
 Ferrest, remotest, 2465
 Fers, fierce, 4579, 4796; eager, 7260
 Fers, fires, 5552
 Ferth, fourth, 7826
 Fertird, enshrined, 6995, 7029
 Fertyr, feretory, shrine, 5206 n, 5593, etc.; chest, 6611
 Fest, fast, fastened, 1113, 4093, 6819
 Fet, fetch, fetched, 1431, 2386, 4243
 Feuers, ague fits, 5580, 5583, 5609 n
 Feyned, feigned, 326, 5906
 Flaide, scared, 1688, 2374, 5083, 6224, etc.; flay, frightened, 6233
 Fleand, flying, 2376, 5713
 Fletand, floating, 782
 Fley, flee, 4926, 4933
 Flitt, remove, put, 3442, 3880, 5886, 6085; moved, 7224; depart, 7903
 Flix, flux, dysentery, 1567
 'Flix, or flux, sakenesse. *Fluxus, dysenteries.* *Prompt. Parv.* Bol-ils prediction was that Esta should die 'morbo, quem dysenteriam medici appelliant.' (*Vita S. C. vill.*) Cf. *Menes n.*
 Flode, river, 4897, 6703, 6471, etc.; full flode, high water, 5178; flode while, flood time? 6682
 Flokes, same as Flix, 3518, 3600
 Flow, flew, 1886, 2339, 2374
 Fooche, fetch, 1815
 Fole, fool, 7440
 Folyse, follies, 5390
 Fon', found, 2054, 2583, 3914, etc.; maintained, 2690 (see *Fynde*)
 Fone, few, 4943
 For, because, 275, 339, 356, 753, etc.; in spite of, 1885, 6306, 7821; because of, 3015, 5538? so that, 4753
 For, fore, before, 268, 1003
 Forbarre, properly bar out, as in 7313; hence, hinder, 4547, 8284
 In law, to deprive one of a thing forever (Jacob, *Law Dict.* 1762).
 'A man at þe last forbarð may be Of þe blif-ful world'
Hampole, Pricke of Conscience, 957.
 Force, effort, 6182
 Fordone, 'done for,' 1173, 6740
 Fore, for, 5654, 8313
 Fore, fared, went, 4271
 Forga, forgo, 5699
 Forhewed, forsook, avoided, 159; forhued, quitted, 8258
 Properly, despised, neglected; hence shunned, abandon d. See *Jamieson.* (*A. S. fōh wigan.*)
 Forlayne, lain with, 519
 Forloru, lost, 1170, 4888, 5078, 6880
 Fors, force, account, matter; utmost, 6904 (see 'Na fors')
 Forte, strong, 1375
 'Adam was bysawke of Eve;
 And Sampson theu fort a so,
 Dalaida dndle him wrong and wo.'
Alisaunder, 7709 (Weber).
 'Stronger as Sampson le forte.' *Hazlitt's Early Pop. Poetry, li. 130.*
 Forthe, thenceforth, 5524
 For thy, therefore, 523
 Forþi, therefore, *passim, e.g.* 7584; because, 4993
 For why, because, 4614, 4650, 4927, 4947, 5349, 7808
 Forthward, thenceforward, 6930
 Forthynk, repent, 6256
 Fosse, ditch or pit, 3861
 Pothir, load, 6007
 Fotte, fetch, 169, 8019 (see 4244 n)
 Foule, fool, 81; foulles hardynes, foolhardiness, 83
 Founde, founded, 6582, 6648, 6716
 Fowell, fuel, 459, 466, 1133
 Foy, bait? 2704
 The Danish verb 'foie, to fit, suit, is a cognate of the Germ. 'fügen,' to accommodate one's self to, and M. E. 'foi,' fitness. See *Stratm.-Bradley.*
 Foyned, thrust, 4549
 'With speris ferlyshy they foynede'
Degecant, l. 274.

- Fra. from, 15; from the time that, after, 39 and *passim*; since, 2356; as soon as, 4474
- Fra *pat.* as soon as, 3435
- Fraist, prove, 4555, 4635
- Fraught, freighted, 5930
- Fray, molest, 6269; sb., attack, assault, 818, 5156
- Frayne, ask, asked, 543 3399, 4441, 7338
- Freele, frail, 2482
- Freke, eager, 4441
- Frendschip, acquaintance, 237
- Freschly, vigorously, 4549
- Fronte, forehead, 405
- Fulehardy, foolhardy, 7246
- Fulfall, till full, 6910; satisfy, 5488; satiate, 4905
- un or fune, found, 2951, 5432
- Fure, went, 3611, 7391, 7771; got on, 2793; fared, 7654
- Fyled, defiled, 335
- Fynde, support, maintain, 5481
- Fynde or fyned, ended, 2654, 4525
- Fyne, finds, 2229
- Fyne, end, 6864
- 'Still the fine's the crown.' [Finis coronat opus.] Shakesp., *All's Well*, iv. 4.
- Fyne, excellent, 1901; subtle, 7870; often used expletively
- Ga, walk, 379, 3607, *et passim*
- 'Ride more than thou goest.' Shakesp. *K. Lear*, i. 4.
- So children are said to be able to 'go alone.'
- Ga his gate, go his way, 7788
- Gainstand, stand against, 8298
- Gamen, play, sport, mirth, 943, 948, 1188, 2914, 3174; 'game,' 4672, 4984
- Gan, did (auxil.), *passim*; gane, *id.*, 1395 (Gon, Gun)
- Gan, began, 3004
- Gane, went, 1400; go, 4855, 5050; gone, 5560; had gone, 1413 (cf. Ety)
- Gang, walk (see Ga), 2550; go, 3963
- Gar, cause (to do), 8316; gart, made, 2239; caused (to do), 254, 2349, 5997 n, 6280, 6694, 7630
- Garysouns (see Warysoun), donations, 6835
- Gas or gase, goes, 874, 2122, 3561, 4000, etc.; go ye, 2338
- Gaste, ghost, 7728
- Gastely, ghostly, ghost-like, 3242; spiritual, 999, 1221, 1463, 8300
- Gate, got, 2165, 7021
- Gate, road, 5820
- Common in names of streets in towns that never had walls or 'gates' in the other sense. And in York-shir; they say 'I' that gate' for 'in that way' or manner.
- Gayne, against, 4841
- Gaynstand, withstand, 3650, 4932, 8298
- Gent, noble, 2838
- Gentils, magnates, 6193, 7718
- Gentres, gentle birth, 131 n; gentryse, *id.*, 4806
- Gere, gear, things, 6214
- Gere, same as Gar, q.v., 236
- Ges, guess, 4118
- Gest, lodged, 5186; put up (horses), 5392
- Gestes, events, 45
- Gestis, guests, 3072, 3687
- Gestening or gestning, lodging, 5331; hospitality, 1268
- Gestyn, entertain, 1404, 1799, 6819; gestynd, lodged, 1259
- Gete, got, 1720
- Gif, give, 866
- Gif na fors, make no account, 1918 (see Gyl)
- So in *Richard Coer de Lion*, 1027: 'Off the lyoun ne geve I nought.'
- Glade, gladden, 2558, 3295; gladed, was glad, 2768; gladdis, gladden yourself, 2889
- Glade, glided, i.e. went, 782, 4334; slipped off, 4723; gone, 5131; stole, 7442; flowed, 2432
- Glide, go, 3771
- Gliterand, glittering, 690
- Gloryd, glowered, 4859
- Glutery, gluttony, 7172
- Gnayate, gnash, 1954, 3827
- Go, walk, 4186
- Gode, good, 2788; property, 5703
- Gome, man, 3182
- Gon, did (auxil.), 345, 1544, 1860, 2066, etc. (Gan, Gun)
- Goodes, God's, 124
- Gote, gushed, 7811
- Grace, favour, 1302, 3595
- Graithe, get ready, 470, 1600; ready, 6660; readily, 2343
- Gramly, grievously, 1037
- Cf. O. Fr. 'gram,' 'gram,' *sad*, *grieved*.
- Graned, groaned, 6262
- Graped, felt, handled, 850, 4145, 4262
- Graue, dig, pret. grone, digged, 2245, 2247, 2314, 2377
- 'He hath graven and digged up a pit.' Ps. vii. 16 (P. B.)

- Graue**, bury, 3436, 3796, 5369; grauen, buried, 3559, 3807, 5097, 6981
- Graunt**, assented, 3888; graunt-and, assenting, agreeing, 4068, 8335
- Graythe** (Graithe)
- Gre**, degree, rank, 4901, 7904
- Grete**, cry, weep, 854, 1040, 1976, 2145
- Grete**, great, 6209
- Grete kynd**, great-kinned, nobly born, 7502 n
- Grewed**, grew, 1152 n, 7689 n
 Against the theory suggested in the notes it may be observed that 'grewes,' *grows*, occurs in *York Plays*, p. 132 in Robert of Brunne's (*Arn.*) (Petyt MS.), and in *Thomas of Ercelesbourne* (Thornton MS.), and that our text always uses the spelling 'schedel.'
- Grome**, common soldier, 4559 n
- Gronde**, bottom (see *Se gronde*)
- Ground**, foundation, 2196, 2429, 2434, 6715; land, shire, 6990
- Growe**, increased, 3603
- Gruched**, grumbled, 141
 'They will run here and there for meat: and grudge if they be not satisfied.' Ps. lxx. 15 (P. B.)
- Gryes**, shudder, 7222; grysed, trembled, 5360
- Grym**, fierce, 5657
- Gude**, goods, 5232
- Gudely**, kindly, 6819
- Gudsire**, grandsire, 760
- Gun**, did (auxil.), 2187, 5053, 5311, 5318, etc. (Gan, Gon)
- Gyf**, if, 3190
- Gyf na fors**, do not care, 4840 (see *Gif*)
- Gyntys** ? gentle birth, 62
- Gyrth**, sanctuary, 5074, 5110, 5560
 Those seeking refuge at Durham said, 'I aske gyrth for Godsake and Saint Cuthbert's' (1519). *Sanct. Dunelm. et Bev.* p. 86.
- Had**, by error for 'and,' 7213
- Hade**, in phr. 'him hade,' conducted himself, 1588
- Hailsed**, greeted, 1084, 5922
- Haldand**, holding, 810
- Halde**, hold, 2488, 2630
- Halde**, keep, observe, 2904; hold, consider, 70, 763, 2499
- Halde**, dwelling, abode, 806, 2704 ? 5182, 5342, 7636; strong-hold, 7112; possession, 68, 4222; custody, 6825
- Haldyd** (for *hald*), hold, 376
- Hale**, whole, sound, well, 224, 302, 434, 1486, 2570, 3633, etc.; entirely, 4969
- Halfe**, side, 392
 'The thief . . . comithe in atte dore on the backe half.' *La Tour-Landry*, p. 89.
- Haliwerfolk**, the holy man's folk, or men of St. Cuthbert, 4608 n; called 'the saint people,' 7517
- H-ly**, holy, 2499
- Haly**, wholly, 2168, 4533
- Hamely**, domestic, 4294
- Hand**, one's personality, 5138 n, 6829
 Hence 'his hand,' 'her hand,' are per phrases for *him*, *her*. In O. Fr. 'cors' is used in a similar way.
- Hap** or **happe**, fortune, 1812, 1960, 4209, etc.
- Harde**, in phr., 1413 (see *Nesche*); disastrous, 2956
- Harde**, heard, 819
- Hare**, hair, 6961, 6963; hare and hyde, hair and skin, i.e. altogether, 6460
- Harkes**, bark ye, 2014
- Harnast**, dressed, 2273, 2275
- Harnays**, equipment, 1519; dress, 2274. (*Her*-)
- Harnes**, brains, 7726
- Hase** (they), have, 2806, 3013; have ye, 3695
- Hast**, hasted, 5138
- Hat**, past part., called, 8102, 8105
 It has been proposed to read 'hat' in this sense for 'hat,' in l. 7514, thus: 'Within six onthis he removed [de parted]: hat [called] Sexhelmus was his name.' 'o, without inversion (l. 6827): 'His name was hattyn cuthrele.' For the construction see Gen. xvii. 5, xxxii. 28, A. V. It is quite common.
- Hate**, hot, 1299, 1431, 1447, 2262, etc.
- Hatte**, hight, am, was, or is called, 377, 481, 791, 4449; hattyn, past part., called, 6827
- Hauelless**, not having, empty, 5439
Cf. Teneley Myst. p. 182:
 'That oone shuld be hameles,
 And skape away haldes.'
- Hayle**, hail! (the salutation). See 5880 n
- He**, high, 1582, 2489, 3271, 3825
- Hede**, head, 2049, 4355
- Hedewerk**, headache, 2580
 'Headwark,' 'toothwark,' 'belly-wark,' etc., are still current terms in the W. R. of Yks.
- Heedyd**, beheaded, 6769, 7843

- Heele or hele**, health, 914, 1394, 1521, 1524, 1542, etc.; healing, 2595; safety, 1746
Hegge, hedge, 7225
Held, kept, 1712; considered, 7440
Hellid, poured, 3065
Heltirs, halters, 5361
Hend, hands, 6133
Hende or heende, gracious, gentle, kindly, 175, 355, 457, 561, 833, 1203, 4448, 7954
Hondely, courteously, 1988
Hent, took, 3839, 4030, 5684, 6378; pluck up, 4484 (see Hynt)
 'Hent vð your hert.' *Troy Book*, 9739; cf. 9735.
Herberd, entertained, 1406
Herbery, to lodge, 3048, 3148; put up (horses), 5343; lodging, 1274
Here, her, 70
Here, hear, 277, 1023, 3068, 6875, etc.; heard, 2467
Here before, heretofore, 4218
Hernays, accoutrement, 1336 (Har-)
Heryes, harry, 4300
Hestis, see Hostis
Hethin, hence, 2542
Hett, heated, 3491
Heued, head, 924, 3505, 4426, etc.
Heuy, sad, 3203, 3428
Heuyd, lifted (in thought), 6464
Hewed, stayed, 825
 No rime to 'proued,' but the right form, 'honed,' would have made time.
Hey, high, 5077, 7876; hey mess, high mass, 6203
Hey, heighten, but probably should be read *her*, hear, 3932
Heyn, being, person (Hyne)
Heyn, hence, 1849, 2877, 3024, etc. (Hyen)
Heynosly, with hatred, 1171
Heynouse, hateful, 1178
Hight, named, 27, 69, 835, 3109, etc.; promise, vb. 2437, 5008, 5782, 6269, etc.; sb. 4438?
 'Schir Eduard trowit in his hicht.'
 Barbour, *Bruce*, xiv. 335 (E.E.T.S.)
 'Where Galaad made his avowes and bightes.' *Hardynge, Chr.* p. 133.
 See also *Apol. for Lollars Doctr.* pp. 4, 101, 104.
Hiide, covered, 951, 1438, 3972, 4031, etc.
Him, himself, 1115, 1421, 2166; to him, 5650, 7490, and *passim*
Him thought, seemed to him, 101, 643
Hir, herself, 2014, 2385
Hir, used in MS. for 'his,' 3196, 3541, 3546
Hirdes, herdsmen, 1211, 1285; shepherds, 2923, (fig.) 4694
Hirs, of hirs = of her, 3195
His, his belongings, connections, 56, 3148, 5212, 5299, etc.; his men, 7728
Ho, he, 8078
 Probably a scribe's error.
Hoge, huge, 1753
 'This tempest huge.' Lydgate, ap. Warton, sect. xxii. Largely employed in M. E. where we should say 'great.'
Hoke, sickle, 461
Holetts, huts, 1285 n
 Cf. Wyclif, *Epist. Domin.*, Serm. xx. (Sel. Eng. Wks. ii. 281): 'Bishops of þe olde lawe en'riden . . . in to a litil holet þat was in þe west part of þe tabernacle.'
Hone, delay, 4733
Honeste, morality, 7628
Hope, think, 2318
Hors, horses, 5314, 5335, 5342, 5364
Hostell, lodging, 4655
Hostilere, guestmaster, 4165, 6645
Hostis, armies, 4288, 5221
Hostis (read hestis), behests, 4566
Hcstry, hostelry, 3147 (Ostry)
Houed (see Hewed)
Hough, heugh, 5549 n
House, in phr. 'neither house nor halde,' 5182
Housyng, houses, 4294
Howsyl, communicate, 1964
 'A priest, a priest, sayes Aldingar, Me for to houze and shrive.'
 Sir Aldingar (Per. y's Rel. 1839, ii. 61).
 The 'unhouses'd' of *Hamlet* i. 5 is well known.
Husbandeman, colonus, 648
Hy, vb., hasten, 3983, 4472; sb., haste, 560, 790, 3059, 4190
Hy, high, 1055, 1631, 2641, 2710, 6468, 6995; hye, *id.*, 473
Hyde, skin, 6860, 7360
Hyed, ha-tened, 2989, 3196, 3273, 3454, etc.; hyde, *id.*, 3890
Hyen, hence, 2338 (Heyn, Hyne)
Hyer, higher, 418
Hyght (Hight)
Hyght, on, aloud, 3419
Hylled (Hilde)
Hynderand, interfering with, 5506
Hyne hind, servant, being, 1421 n, 2387; people, 4361; persons, 6482
Hyne, hence, 6937 (Hyen)
Hynt, seize, 5530, 6760 (see Hent)

- Hyrne**, corner, 1095, 5393
Hytt, hit upon, 1812
- Jauelers**, gaolers, 5044, 5049
- Ilk**, every, 392, 936, 1517, 1884; same, 2925, 3132, 6896; ilk a, every, 864, 937, 3722, 4088; ilk ane, each one, 1514, 2412, 4040, 4741, etc.; ymang ilkane, among all (*i.e.* each collectively). 5646
 'At þat metyng (among ilkon) Taken was sire Antygón.'
 R. of Brunne, (*Chron.* 1011 (Rolls ed.).
 'The eldest off hem ylkon He was hyȝt Athelston.'
 Hartshorne's *Ancient Metrical Tales*, p. 2.
- In**, dwelling, home, 2291, 3173, 4300, 7661; lodging, 5091; stable, 5314
 We still speak of 'Lincoln's Inn,' etc., and there is an old house in Durham called 'The Archdeacon's Inn.'
- In**, on, 1704 (in fyre, on fire, 7764); among, 64, 1926; into, 2342, 3823; by, 3226; in the matter of, 2967 n
- Inbassitour**, ambassador, 7913
- Incense** (Ensens)
- I-newe**, enough, 4010
- Inhabytabill**, not habitable, 6906
- Inlawde**, inlawed, freed from outlawry, 7995
- In middes**, amid, 1156
- Innes**, homes, lodgings, 3173, 5327, 5330, etc. (Ynes)
- Insens**, inform, 2895 (Ensens)
- Interly**, heartily, 6156 (Enterly)
- In to**, in, towards, 1128; unto, towards, 1183
- Into**, in, 717
- Inwith**, within, 7929
- Ioy**, glory, 1705, 2703
 Bede: 'suæ gloriæ majestatem ostendens,' 'tu gloriam mundi . . . respuis.' *Pr. Parv.*: 'Ioye. *Gaudium, gloria.*' Doxology in the old Prymer lately edited by Littlehales: 'Ioyþe [and Ioye] be to the fadir,' etc., and in the *Te Deum*, p. 22, 'Thou sittest . . . in the ioye of the fad r.' The *Myroure of Our Lady* (1530) says, 'Thys worde glory ys no comon englyshe' (ed. E. E. T. S. p. 82).
- Ioyful**, 5276. See note.
- Irke** (Yrke)
- It was**, there was, 6884
- Iwis**, truly, 2874, 3717, 5407, 6201, etc.
- Kan**, are able to, 1922, 4624
- Kaue**, cabin, 2427, 2429; cavity, 2434, 2451; cell, anchor-hold, 2733 (Caue)
- Kelym**, a little bell, 426 n, 429, etc.
- Ken**, kenne, know, 1798, 3082, 4445; knew, 6976; teach, 595, 2462, 6428, 6686; inform, 6647, 7094; acknowledge, 5196; kenne declare, 320, 507
- Kend** or **kenned**, knew, 855, 1628, 2079; known, 4660; taught, 7553
- Kene**, bold, insolent, 2404
 The same word as 'keen,' and the Dutch *koen*, bold, daring.
- Kenne**, 4624 n
Wonne, dwell (see L. 3913), or *leve* (live), is the rendering we should have expected for *degere*. *Kenne* is the rendering elsewhere of *docere*.
- Kepe**, meet, 2004 n; tend, 1211, 4124; take care of, 3453, 5632
- Kepe**, sb., heed, 2144
- Kest**, cast, 736, 4703; threw, 6040, 6733
- Kinde**, race, 120 (Kynde)
- Kist**, coffin, 3439, 3967 (Kyst)
- Knaue** (attr.), boy, 276
- Knawe**, acknowledge, 4496, 4825, 5114, 6282
- Knawytg**, information, 3760
- Knights**, soldiers, 7715, 7734, etc.
- Knyt** (the knot), tie, 1356
 'Of fast or loose, how to knit a hand knot upon a handkercher, and to undoe the same with words.' *Scot. Discovery of Witchcraft*, 1651, Bk. 13, ch. xxix., healing.
- Kolys**, coals, 6965
- Kraue**, craved, 1889
- Kyd**, showed, 4814
- Kynde**, nature, 272, 1380, 2395, 5764, etc. (Kinde)
- Kyndely**, natural, 408; naturally, 6905
- Kynes**, kinds, 488
- Kyngryk**, reign, 8285
- Kynreden**, kindred, 4810
- Kyst**, chest, box, 2581 n, 4249 (Kist)
- Kythe**, make known, 1312, 2923
- Lafe**, loaf, 1299, 4270, 4357, etc.
- Lange**, adv., long, 1663
- Langed**, belonged, 4818
- Lappe**, leaped, 943, 1959, 7078, 7436
- Lapped**, folded, 1296
 Cf. 'foldet it [the fleece] somyn.' *Troy* (E. E. T. S.) 954.
- Lare**, lore, doctrine, 1319, 3416, 4618; rule, 2152

- Large**, liberty, 1176
Lasse, maid-of-all-work, 136
Lasyd, laced, 3933
Lat, desist, 5071
Late, let, 5070
Lathe, to loathe, 6787; loth, 4642;
 thought lathe, felt loth, 7126
Lathe, barn, 7642
Lattis, laths, 642
Laue, remainder, 1306
Law, low, 2382 n, 5905
Lawe, religion, 4824
Lawed, lay, ignorant, 1178, 1180
Laykes, 'larks,' games, 1032 n,
 1033
Layne, conceal, 725, 544, 1666;
 concealment, 7423 n
Lays, lay ye, 3938
Leche, to heal, 1607, 1832; healer,
 2543, 3098, 3167, 3549, etc.
Ledar, guide, 5675, 5708
Ledd, carried, brought, 3155, 3795,
 4573, 4690, etc.
Lede, convey, carry, 4592, 7491
Lede, nationality rather than
 'speech' (in lede, among men),
 1926
 'bis beþe the worles of cristing . . .
 And o derstand, hi moþe bi sel
 In alle manere speche
 Ine lede.'
 Will. of Shoreham, *De Baptismo*, 57 sqq.
Leele (Lele)
Leely, leally, loyally, 4464
Leeme (Leme)
Leend, land, arrive, 1999, (fut.)
 4488
Leend, vb., lean, 4181
Lees, lease, lying, 2324 n (Les)
Leeves, leave ye off, 1166
Lefe, dear, 3583, 7879; glad,
 5002, 5907
Leffull, lawful, 2874
Left, remained, 180, 3489, 5431,
 5482, etc.; ceased, 2370, 3234,
 5649
Legates, messengers, 2732, 6477
Lele or **leele**, leal, faithful, 722,
 4536, 5731, 6276, 6975
Leme, light, 369; gleam, 4421
Lemyd, gleamed, 4416
Lemyng, sb., shining, 4505
Len, lent, granted, 1122, 2068, 2532
Lende, land, abide, remain, settle,
 dwell, 546, 719, 778, 1281, 1636,
 2304, 2361, 4649, etc.; arrive,
 3434; to lende his life, live, 2186
Lengar, see Ay
Lenth, lengthen, protract, 1384,
 3998
Lentyn, Lent, 6565 7143
Lere, learn, 1, 380, 1369, 1386,
 1533, 1774 etc.; inform, teach,
 692, 920, 1108, 1319, 1622, 1660,
 etc.; read, 1547
Lerde, learned, 4581, 6197
Leris, teachest, 4713
Leryd, learned, 3775
Leryng, learning, 1998
Les, lese, leaing, lying ('with-
 outen lese'), 2324 n, 3052, 4610,
 4963 (see Layne sb.)
 'For soþe wiþ outen les
 His liþe he wende to fine.'
Sir Tristrem, 32 (Köbing).
 Cf. 'Thei were þisurday qwyk I wysse
 Certan with outen lye.'
Hartshorne's Ancient Metrical Tales, p. 52.
Lest, lessened, 3104, 6810
Lest, last, 2295
Lete or **lett**, leave off, 1062, 5854,
 7611; forsake, 1062; neglect
 1227; pretended, 7751; letyn,
 allowed, 5988
Lepir, adj., evil, 7957
Lett, delay, 468, 4918; hinder,
 1837, 3589; hindered, 1141,
 1906, 3315, 5222, etc.; incon-
 venience, 4089; delayed, 4918;
 lettyd, hindered, 5270, 5713
Leue, desist, 2369
Leue, live, 1176, 1396, 1922, 2164,
 2257, etc.
Leue, for loue, love, 2136
Leue, beloved, 422 (a variant of
 Lefe, q.v.)
Leue, permission, 2165, 2337,
 2385
Leued, permitted, 2336, 2384
Leued, for louted, loved, 1307
 The rimes of 109-10 and 4079-80 are
 in o.
Leuer, rather, 3697, 3772
Leuyng, living, 1161, 2498, 3690,
 6660; religious life, 3690;
 leuyng hy, 'the higher life,'
 6468
Lewed, lay, ignorant, 1596, 4581,
 6197; men lewed, laymen, 3123
 (see Lawed)
Li-; see Ly-
Lichours, lechers, 5143, 5958
Lig or **lyg**, lie, 1488, 1518, 1925,
 8110; lie buried, 3566; rest,
 lodge, 8131; lig to, be annexed to,
 8198; liggand, lying, 3670, 6601
Like, please, 4715
List, desire, 2692
List, it pleased, 2862 n, 2935, 3298,
 4248; pleases, 3944
Loke, look through, 1550
Loos, loose, or lose, fame, 1332,
 3087, 5078

Lorels, scoundrels, 4528

Another spelling of 'lorel,' both from the verb to 'lose.' See the verses quoted under 'Lurdans,' and compare therewith the following from Palsgrave: 'It is a goodly syght to se a yonge lourdayne play the lorell on this facyon.' 'Lorel, or losel, or lurdene.' (*Pr. Parv.*, where see note.)

Lorne, lost, 2926

Loue, praise, (vb.) 351, 1192, 1223, 1827, etc.; (sb.) 1236

Loue, love (*dilectio*), 1552, 2679

At 846 the meaning is ambiguous.

Loures (Dan. *lure*), lurk, 4528

Loused, loosed, 5043

Loute, bow, 2379, 3858

Louyng, read leuyng, living, 1161

Louyng, praise, 964, 1064, 1194

Low, flame, 286

Lowed, loud, flagrant, 1628

Lowens, loons, 7957

Luf, love, 1303, 1622, 3447

Lufed, loved, 382, 7257

Lufsom, lovely, 1215

Lunde, manners, 1460

O. N. *lund*, mind, temper, manner. Cf. Swed. *sälunda*, in such manner; *ansurlunda*, otherwise; *ingalunda*, in no wise. Used in the *Ormulum*, ll. 7038, 9386, 9785.

Lurdans, ruffians, 7817

The term 'lurdan,' O. Fr. *lourdin*, properly denotes a stupid, 'blockish' person, but became more extended in its application. The following explanation of it may here be inserted as a curiosity:—

'And oner t̄ at the comen people were so of them oppressed, that for feure and drede, they called th̄ in euery such house as they had ru e of, lord Dane. But in processe of time, after the Danes were voi ed the land, this word Lord Dane, was in dysrison and despite of the Danes, turned by Englishmen into a name of opprobry called Lurdayn, whiche to our dayes is not forgotten. But when one Englishman wyl rebuke another, he wyll for the more parte call him Lurdayn.' Fabian's *Chronicle*, 1559, p. 259.

So again, to the same effect, in Grafton, 1569 (ed. 1809), i. 129; and in the *Mirroure for Magistrates*, p. 588:

'In every house lord Dane did then rule all,
Whence laysie lozels lurdaynes now we call.'

Andrew Boorde, the phys'cian, noted 'an enyll feuer the which doth comber yonge persons, named the feuer lurdan,' and for its cure in aggravated cases humorously prescribed *unguentum baculinum*. In Yorkshire a patient labouring under this malady (if so we may speak of one too lazy to work) is still said to have 'gottan t̄ feaver lurdan.'

Lyche, like, 8209

Lyf, live, 2607

Lyghtly, with alacrity, 4510, 4733

Lyke, to be pleased, 6102; lykand pleasing, 2204, 3853, 5306; lyk d, was pleasing, 4563; fashioned, 1460; lykyng, plea-ure, 1267, 1744

Lymes, limbs, 2064, 4501

'Pan he suld lyff and lymmis t̄yne.'

Murray, *Dial. S. Counties Scotl.* p. 33 (cf. Barbour, *Bruce*, l. 108).

'Graunt hem mercy, lyf & lymes.' Rob. of Brunne, *Chron.* 8698 (Rolls).

Lyn, linen, 2562

Lynage, family, 424

Lyne, lain, 5095, 6137, 6967

Lyse, lies down, 2790

Lyst, pleased, 506, 546; liked, 601, 1325; delighted, 1744; wish, 1

Lyst (read kyst), 2581

Lyte, delay, 2142 (see Draw)

Lyte, little, 2142

Lyte, elected, 2755, 6519

Lyth, joint, 3080

Lyuelade, livelihood, 1254, 7698

Lyuerd, delivered, 274

Ma, more, 47, 2493, 3013, 5882, etc.

Machynd, contrived, planned, 523

Fr. *machiner*, to plot, scheme.

Made, caused, 7197

Main, might, strength, 161, 555, 742, 990, 1772, etc.

Make, to treat as, 250

Make, mate, 2386

'For this was on seynt Valentynes day,

Whan every foule cometh there to coese his make.'

Chaucer, *Assembly of Foules*, 309.

Makyn at ane, set at one, 7734

Malancholy, testily, 2087

Palsgrave defines 'melancoly' as *testynesse* (sic), and 'testynesse' as *angry*.

'Julyane, with angry & malyncoly ble t̄ [blinded].

Comaundyde wyt -outyn ony delayoun

Eftsonys to presonn hir to be sent.' Bokenam, *Sr. Christina*, 929.

'A woman schulde not susteine her husband in his wrathe and malyncolye.' *La Tour-Landry*, p. 87.

Male, meal, repast, 1300

Male-talent (Fr.), evil will, 5090

Manas, menace, *rb.*, 4839; manaste, menaced, 5508, 5664, 6195; sb., 3789, 5032

Mane, moan, 564, 1513, 2969 4408, etc

Manhede, humanity, 1167, 5200; courtesy, 1415

Marche, border, 719, 834

- Marde**, troubled, 3002 (Merde)
Mare, greater, 1584, 4705, 6708, 6924, etc.; the better, 3641
Mare na myn, more nor less, 2202, 5092
Mare, delay, stop? frighten? 5836
 'He biddis you haste with al your mayne
 Vuto hym, þat no thying you marre.
 'Lyk to ane man that with a gaist wes marrit.'
 Dunbar (Skeat, *Specimens*, iii, 116).
M^r aress, marsh, 4335
Merr, injure, gainsay, contradict, 2025 (cf. Marde)
 'þ t fadris has taide before
 Has noman nyght to marre.'
 York Plays, p. 132.
Maste, most, 269; greatest, 512, 2806, 2832, 4752, etc.
Maste, mo-tly. 6978
Maumetry, idolatry, 1600
May, maid, 877
May, has might, is able to, 4841, 4945
Maynd, endeavoured, 2800
Mayne (Main)
Mayne, maimed (act.), 7843
Maystryes, master-feats, 1028; acts of mastery (i.e. of domination), 7095
Mede, reward, merit, 866, 1222, 1506, 1950, 5269, etc.
Medecyne, remedy, 1802, 2470, 6140
Meese or **mese**, allay, calm, soothe, mitigate, 148, 208, 349, 362, 857, 1051, 4780, 6815, 7736
Mekil, very, 4082
Meld, busied himself, 8047; concerned (*pass. part.*), 2524
Mell, mix (in company), 7319; busy (himself), 8080; deal (with), 17, 6840 n
Melle, speak, 4940
Memour, memory, 495
Menas, menace, 3789
Mend, increase, 4754
Mende or **meende**, spoke, 2670; mentioned, 3112, 4773; considered, 5972; told, 6507, 7467
Mendys, amends, 5396, 8250
Mene mean, moderation, 2151, 7881
Mene or **meene**, to remember, 7846; commemorate, relate, recount, 492, 1834, 1939, 3112, 4890, 4979, 5843, etc.; remind, 2403; tell or mention, 1058, 1448, 1479, 2670, 3527; reflect, 5972; think, 2688; intend, 4529; mean, 3750, 7108, 7327
Mene, to bemoan oneself, 4174; bemoan, 1167, 4252
Meneson or **menysoun**, diarrhoea, 3398, 3621
 'Meneson' appears to have been used both of diarrhoea and of dysente y, the latter being sometimes distinguished as the 'bloody menyoun,' or 'red flyx.' 'M-lizoen' (euphonic for 'menizoen'), dysentery, still appears in Dutch dictionaries as an antiquated word. M. Clédat explains 'menoison' literally as 'maladie qui n'ène, qui fait aller.' (*Extraits de la Chronique de Joinville*, Paris, 1887.) Thus it is connected with 'menace.'
Ment, -aid, 1470, 3425
Menyng, moaning, 153
Menyng, mention, 1464
Menze, household retinue, *ménage*, 252, 1823, 1945, 2768, etc. people, 7634; company, 7586
Merde, march'd, trouble'd, 7786
Mers, March, Mercia, 4298
Mery, happy 242, 4373
 'Is any merry, let him sing psalms.'
 St. James, v. 13; see Concordance.
Mese (Meese)
Mess, mass, 6201
Met, vb., meet, 2618
Mete, food, 849, 2316, 5910; a meal, 1822; dinner-time, 4261
Mett, measure, 2436
Mewre, matur-looking, 689
 Fr. *mêtr*. The Lat. here is *maturus*.
 'Soberiv, sadly, *meurement*, as *vous d'avez mettre tout vostre cuer a vous contenir meurement*.' Palsgrave, p. 841.
Mi-. See My-
Minstir or **mynstir**, monastery, monastic church; used generally, 299, 322, 2501, 2885, 4006, 6713, 6733, 7195, 7315, 7930; of Carlisle, 2840; Crayke, 6818; Dacre, 4218; Durham, 5018, 5067, 5123, 5263, 5815, 5909, 5990, 7392; 'durham mynster,' 5123, 6648, 7280, 7945; Farne (hermitage), 2722 n; Holy Island, 'Eland mynster,' 3342, 3434, 5409, 5470, 6647, 6715; Jarrow, 7019; 'Jarow mynster,' 7813; Old Melrose, 2517; Osingadun, 3229, 3259; St. Vincent's, near Le Mans, 7856; Wearmouth, 7639; attr. 5067, 5263 n, 7195, 7392
Mode, mood, 349, 2850; mind, 555, 990, 1208, 2688, etc.
Moght, might, 2144
Moled, crumbled, 3128
Molle, mould, 4862
Monchiouns, nuns, 7164
Mone, money, 7711
Moned, complained, 5763

- Monest**, admonish, 4455 ; p. part., 6400
Morne, morrow, 2091, 4053 (see 'To-morne)
Mote, meeting, 7047
Mothe, weary, 859, 6186 n
Moue, induced, 7967
Moued, mentioned, 33 ; suggested, 2939
Moure, ant, 2408
Mowe, be able, 1543
Moyre, demure, 7678
Moyse, muse, 4935, 5763, 7585
Mydrid, midriff, 2388
Myle, measure of time, 5059 n
Myn, less, 2202, 4705
Mynce, 'make mince-meat of,' 6758
Mynde, remembered, or remembrance, 4, 1586, 2823, 8045
Myrid, embogged, confounded, 4802
 'So feithfulle he made it he wold vs help echone ;
 And nowe we be I-myryd, he letith vs sit aloon.'
 Tale of Beryn, 3387 (Chaucer Soc.)
Myrke, dark, 2655, 7136
Myrthe, sport, 942, 1016
Mys or **mysse**, fault, 1606, 2397, 3386, 4829, etc.
Myschefe, misfortune, 4688, 5906
Myshope, despair, 5399
Myssayde, rebuked, 363 ; abused, 5355, 5648
Myssefore, fared amiss, 4768
Myst, missed, not found, 7030
Mysteches, bad habits, 1226 (see *Teche*)
Myster, business, need, 2356 ; myster men, sort of men of what *métier* or craft), 5903

Na, no, 213, 214 ; nor, 206, 214, etc.
Na fors, no regard, 4840, 7564 ; no objection, 5392 n
Na thing, not at all, 5854, 6966
Naman, no man, 1913
Name, take, 310 (see *Nym*)
Name, credit, 102
Namely, especially, 2058, 6191, 6857, 7975
Nappe, sleep, 7435 ; cf. 7343
Nar, nearer, 7352 (*Ner*)
Naue, navy, 4789
Ne, nor, 1281, 1702, 4807 ; ne... na...na, 7108
 Three negatives in one sentence are in *Canute's Law* 22 : 'And nan man nan bluge ne ge lege [buy],' etc.
Ned-, of necessity, 5179
Nede stad, need-beset, 5492

Nest or **nest**, nighest, next, most, 1508, 3912, 6640, 6950 (*Nere*) (see *West land*)
Neghid, approached, 4395 ; neght, *id.*, 4199, 7301 ; came nigh, 7666
Ner or **nere**, nearly, 1529, 1855, 4642 ; nearer, 7396
Ner hand, near, 810, 1999, 2221 ; nearly, 2195, 4639, 5584, 5673
Nere, familiar, 7510 (*Neest*)
Nesche, soft, 1413
 'Harde and nesche' is phrasological.
 'In nesce, in hard, y pray the nowe,
 In al stedes thou blm arowe.'
 Arthur and Merlin (ap. Halliwell).
 'Falle hit to nesche or to hard,
 Schal y never beo coward.'
 Alisaunder, 7325 (Weber).
 'And alle chance, nesche and hard,
 Knoweth [man] by heom.' *Ibid* 63.
 In these instances it corresponds to 'fair and foule,' 'weal and wo,' etc. In the following (*Towneley*, p. 113), the words have their proper sense :—
 'I can fynde no flesh,
 Hard nor nesh,
 Salt nor fresh.'
Neste (*Neest*), nearest, 3912 ; closest, 6950 ; neighbour, 3190
 'Ne giece ðu nogt ðin nestes ðing.'
 Story of Genesis and Exodus, E.E.T.S., l. 35.5 (Hxod. xx. 17).
Neuen, to name, 1206 ; tell, 2160
Neuer whare, no where, 5424
Neuynd, told, 1716, 2826 ; named, 6726, 6947
Neuys, fists, 4684
Next, nearest, 4473, 4665, 7443
No, nor, 179, 215, 869, 3026
Noght ornoȝt, not, 1325, 2251, 3006
Noke, corner, 3519, 4088
Nome, taken, 1542 ; took, 2056 (see *Nym*)
None, the ninth hour of the day, 3 P.M. (*nona hora* in the Latin), 4344, 4488, 4518
 'None' and 'mid-day' seem to have become synonymous through the shifting back of the 'none' service and principal meal, as early as the twelfth century. See Hampson, *Medii ævi Kalendarium*, i. 87.
Noryse, nurse, 367
Note, business, employment, 8009, 8056
Noure where, **nowr whare** (*neoure whare*, q.v.), nowhere, 2875, 4621
Noute, neat (cattle), 387
Noy, hurt, injury, 4339, 4954, 5458, 6856
Noyand, annoying, 4889
Noyed, troubled, vexed, 4580, 6026, 6756

Noyfull, hurtful, 4128, 5276 n
Nurry, rearer? reared? 605

'Nurri' is usually a foster-child, *alumnus* (Stratm.-Bradley). As a verb we have not found it in M. E., except under the form 'nori' or 'noric' in the following passage: 'Fro that tyme I have [bene] norissbid', 'norled', 'norturid', 'nd' taujte in the same contre.' (*de la Romanorum*, ed. E.E.T.S., p. 260; ed. Madden, p. 215.) If our translator uses 'nurry' as a subst., it is perhaps by poetic license, *alumnus* itself, according to Isidore of Seville, having the meaning of foster-father; if he uses it as a verb, his line may be read *þe bischop [þat] cuthberc nurry[de]*—the dropping of the relative pronoun and the employment of the infinitive form as preterite being in his manner. Cf. L. 510.

Nuryse, nurture, 7562

Must be understood of paternal nurture, the succession of 'chirks' having been from father to son. But the gloss is doubtful. More likely the word is plural of 'nury', foster-child (see preceding note), which the translator may have preferred to a word expressing the natural relationship, as being less opposed to the ideas of his time.

Nym, assume, 4100; take, 5066; took, 3540; seized, robbed, 7469 (see Nome)

O, prefix = on, *passim*

O, of, 292, 5898; out of, 4592

O, on or in, 2695, 5317, 5972; of, 292, 5898, 7229; of (out of), 1829, 4592

For 'of' = *out of*, cf. A. S. version of Mark xiii. 1: 'þa he of þam temple eode.' Glossed wrongly at 1829.

Obak, back, 3751, 5084

O brade, abroad, 1883, 1956, 2378

O fer or o far, afar, 1079, 1257, 3194, 5447, etc.

O myss, amiss, 3941, 7710

O syde, aside, 3163

O wyse all, in every wise, 2695

Oble (pron. öblé), the consecrated host, 7059

Occupy, use, practise, 8034 n

'Occupy till I come.' St. Luke xix. 13; and see Concordance.

Of, from, 1062, 2351, 2782, 3282, etc.; by, 1196, 1658, 6409, etc.; by reason of, 5090, 5899; concerning, 5306; for, 5616, 5284, 5287; in, 3020; some of, 3830; on, 1880, 2717, 5294; off, 1093, 2368, 4030, 5052 (see O)

Of a child, from childhood (cf. St. Mark ix. 21), 1876

Of goddis behalue, for God's sake, 3006

Of office, officially, 6959

Of alle, for þof alle, although, 5293

Oft sythes, oft times, 1027, 1948, 3312, 5622, 7604

Oght, aught, at all, 3652, 4028, 7383 n, 8024

On, in phrases: On all wyes, in every wise, 308; on happe, perhaps, 2656, 2878, 3031; on hyght, aloud, 649, 1043, 3419; on high, 2854, 3732, 4699; on lowde, aloud. 5835, 6146; on lyfe, alive, 756; on lyte, in delay, 2142 (see Draw on lyte); on morne, next morning. 7104; on night, in the night, 1662; on one, anon, 4215; on rawe, in ranks, 628; on slepe, asleep (cf. Acts xiii. 36), 5633

On end, 6018 n

Unusually means 'at last'; if so here, we may read

'And [brist?] þe bell on end.'

Cf. *Auctarium*, 'faceret laes onem.'

Or, ere, before, 409, 808, 916, etc.

Ordir, rule, 8034

Ordure, order's, 7167

Oste, host, army, 4959, 5147

Ostry, guest-house, 5602 (Hostry)

Ostyd, lodged, sojourned, 3978

Otas, octave, 862

Ouche, trinket, 7487 n

Properly 'nouche'; see Stratm.-Bradley.

Ouer, on, 2489

Ouer, too, 343, 4436; our, *id.*, 454, 2251; oure, owre, *id.*, 454

Oure, over, 11, 2604, 3610? etc.

Our all, everywhere, 6756

Our draue, 'drove on,' delayed, 5253; our dryue, over past, 6699

Cf. with l. 5253: 'He gooth not so shorte y to werke, but dryveth the tyme.' Ellis's *Orig. Letters*, 1st ser. i. 132. Also the common phrase 'to drive things over to the last moment.'

Our qweld, overpowered? 6301

'The Gentiles to illuminate and Satan overquell,
 And eke o be the glory of thy people Israel.'

(Old version of the Song of Sir Ien.)

Jamieson quotes a Scotch expression, 'ou-quaalled wi' dirt.'

Oure whare, over-where, all over, 394

Oure, hour, 867, 1240, 3610? 3627

Oute, external, 214, 7706

Outhir, either, 5259

Out putte, rejected, deferred, 1149 n

Oute tane, except, 4330

- Outward, from home, 1596, 1612
 Outrage, excess, superfluity, 7506,
 7920
- Pace, Easter, 5411, 5477; used in
 error for Christmas, 3393 (see
 Pasche. Pase)
- Pace, steps, 810, 1668
- Pak, pack, company, 3753, 7417
- Pallion, robe, 7793 n
- Pament, pavement, 3884 (cf.
 3953, 6598, 6612)
- Parfay, by my faith, 5932, 7838
- Part, divided, 12
- Party, plur. partyes, part, 659, 4135
- Partyd, departed, 2997
- Pas, passe, pass, arrive, 1348,
 1730, 1784; pass by, let alone,
 4781; overstep, 5764; surpassed,
 7542; die, 1485, 3744
- Pasche, Easter, 2273 n; pasce,
id., 6501
- Pase, Easter, 3693
- Pass, surpass, 1454
- Passe, avoid, 4603; die, 1485,
 2542, 3424
- Passand or passyng, surpassing,
 381, 1334, 2095, 7876
- Passandly, surpassingly, 2537
- Past, ended, 1568; went through,
 2948; exceeded, 7774
- Pater, pray, 1672
 From *Pater-noster*. 'And patred in
 my paternoster.' *Ners Pl. Crede*, 11
 (Wright). Cf. Skeat's ed. of the *Crede*
 (E. E. T. S.), l. 6, and see his note
 at p. 33. Hence slang 'patter', to
 talk glibly. A 'patter-song' is one
 with 'spoken' passages.
- Pay, satisfaction, 448
- Payed, payde, pleased, 364, 2085,
 2879, 4052, etc.; propitiated,
 5289
- Paynd him, troubled himself,
 6212
- Payne, penalty, 2812
- Pecuyne, money. *St* 41
- Pelfe, property, 4111, 5989, 7166,
 7981
- Pelt, thrust, forced, 4550
 'An addre . . . pelt out here hened.'
Seven Sages (Wright), 749-752.
- Penance, suffering, 148, 6355
- Perfourneys, completion, 7937
- Permote, exchange, 6511
 'And haue permoted our welthe for
 theyr gladnes.'
Treatise of a Galauit, 44 (Hazlitt).
- Persewe, persecute, 851, 3741,
 4541, 5504
- Persyd, pierced, 3950, 7890
- Pes, peace, 140, 3691, 3777, 3780
- Pild, pillaged, 7717
- Pistil, epistle, 1475
- Pite, pity, 3007, 3102
- Plat, flat, 4197
- Play him, disport himself, 390
- Playand þaim, amusing them-
 selves, 3174, 5826
- Playne, level, 6013; even with
 the ground, 8192
- Pleyn, complain, 3354, 6239, 8252
- Pleynandly, complainingly, 649
- Plight pledged, 1044
- Plyte, condition, 1082, 8038,
 8204; danger, 2575; sickness,
 3598; health, 3823
 'A judgment right Of land in plight.'
Tusser, October's Abstract, 14.
- Porpas, porpoise (used of dol-
 phin), 1769
- Potter craft (see 444 n)
- Pouste, power, 5064, 5957
- Power, military force, 4931
 Cf. Shakesp. *K. John*, iv. 2:
 'Those powers of France
 That thou for truth giuest out are
 landed here.'
- Poynt, condition, 3084 n
- Pray, ask, invite, 1988, 2880,
 2972, 7427
- Preese, vb., press, 7194; sb., press,
 crowd, 4962, 6360
- Preesyd, thronged, 1650
- Presand, present, gift, 2563
- Present, presence, 5615
- Prest, ready, 1035, 1262, 1386,
 2012, 2108, etc.; eager, 5288;
 quickly, 6608
- Preste, priest, 2785, 2859, etc.
- Preste, assaulted? 5544; thronged,
 6336; approached, 7352
- Preued, for proved
 See note after 'Leued.'
- Priuate, privacy, 611, 2757
- Privatie, secrecy, 93
- Processe, narrative, 59, 583, 1134,
 1716, 1834, 5804, 6615
- Proloyne, put off, 7941, 8042
- Prophest, prophesied, 2070
- Prophet, prophesied, 2519, 2834,
 2966, 3023, etc.
- Proprietary (see 2054 n)
- Proue, try, 439, 1028, 1368, 6629;
 (in absolute sense) 7658
- Prowe, advantage, profit, 466, 684
- Pryked, spurred, rode, 5755
 'He prekyd his hors wou-lir fast.'
Ipomydon, 1711.
- Pryme, first (day of the moon),
 6569
 The word 'Prime' survives in this
 connection in the 'Tables to find
 Easter' in the Bk. of C. P.

- Pull**, vb., trouble, 7410; sb., trouble, affliction? 5807
 Cf *Wyb schrewes he dide hem many yf pul'* (Rob. of Brunne, *Chron.* 3960)
- Pure**, poor, 2807, 4366, 4370, 4380, etc.
- Pursued**, persecuted, 8257 (see *Persewe*)
- Puruay**, provide, 3699, 5414; *puruayde*, provided, 886, 3510, 4654
- Purueance**, provision, 1736
- Putt**, thrust, 6250
- Pyk**, pitch, 7061
- Pyne**, pain, 2469, 3012, 3658, etc.
- Pyned**, *pynde*, pained, 522; afflicted, 2130, 3964; tormented, 4936, 6141
- Qu-**, see *Wh-*
- Quayer**, a 'quire,' or gathering of leaves in a book written on vellum or parchment, 1550
 From *L. Lat. quaternum*, of same meaning as *quaternio*, a set of four leaves. Hence 'quayer,' a small book, as 'the quayer maid be King James,' entitled 'The King's Quair.'
- Quayntys**, craftiness, 1847
- Qwell**, killed, 3180 (see *Our qweld*)
 'To kill to the cold death' is a phrase often used in the *E. E. T. S. Troy Book*, e.g. l. 73 2:
 '[Ector] kild all to kold dethe þat countrid hym with.'
 'The common identification of "quell" with "kill," of which it is said to be the earlier form, is erroneous.' (*Century Dictionary*...)
- Quert**, health, 8142 (*Wharte*)
- Rad**, *rade*, afraid, 1781, 2812, 4627, etc.
- Rade**, rode, 1255, 1283, 7441; said of ship, 3349; journeyed, 6899; made raid, 7197
- Rage**, romp, 1012, 1032
- Raght**, torn away, 603
- Rane up**, ran ashore, 802, 4732
- Rare**, roar, 3811 n, 5358, 5363
- Rase**, rose, 1523
- Rathe**, prompt, 6442; soon, 7189, 7745, 7831
- Rathely**, early, 4509
- Rauē**, rent, 4683
- Rauyne**, rapine, (attr.) 5528
- Rawe**, row, of waves, 628; of houses, 1881; of men, 4499
 'Up the raw, down the raw, ma bonny hinny,
 Thou bangs them a', lass, ma canny bairn.'
The Bishopric Garland, 67.
- Rayde**, (*arayde*) off, 7522
- Rayke**, roam, 4643; proceed, 4745; journey. 6817
- Rayng** (*arayng*), placing, 7812
- Rebelnes**, rebelliousness, 3376
- Rebuyt**, vb, 'hinder' or 'assault' rather than 'rebuke,' 2151; sb., repulse, 4531
- Receande**, resident, 7544
- Recett**, received, 3289
- Recorde**, bore in mind, 4377
- Recounsaille**, see 7147 n
- Red**, read, 1551
- Reddoure** rigour (of justice?), retribution? 5959
- Rede**, red, 404
- Rede or reed**, counsel, vb., 341, 768, 2877; sb., 164, 1793, 2236, 3581, etc.. 7733 n
- Redely**, readily, 4540
- Redil**, related, 499
- Redyd**, made ready, 4925
- Reest**, resolve, 4975 n
- Refoyse**, get rid of, 7586
- Refreyn**, restrain, 1592, 7782 n
- Reft**, snatched, 2808
- Refuyt**, refuge, 3576, 4530, 5236
- Regne**, domineer, 7708
 'Yif he regne þu is-gate longe,
 He Moun us alle ouer-gange.'
Havelok, 2586.
- Rekyne**, give account of, 980
- Religioun**, monastic life, 1368, 2057
- Remors**, 'remorsed,' 5896
- Remoued**, quitted, 7514
- Renoune**, 4602 and *passim*
 As in Cowper's ballad, where John Gilpin is said to be 'of credit and renown,' this word is generally a rime explicative. The phrase 'gude men of renoune' at 4602 is found also in Robert of Brunne's translation of Langtoft, p. 223:
 'The kyng did þam spie with gode men of renoun.'
- Rent and rode**, rent and rood, 4291 n
 The measure of land = land itself.
- Reparaille**, repair, 4293, 8200
- Reparelle**, ornament, 5119; put in order. 7148
- Requyre**, inquire, 3542
- Resch**, rush, 463, 6077
- Residence**, steadfastness, 862
- Restore**, restoration, 6122
- Retenouns**, retinue, 7978
- Reue**, rob, plunder, 2370, 4826, 4899, 7471; snatch, 2648; reuyd, taken, 6463
- Reverence**, respect, 7918
- Reuert**, returned, 3266

- Reuly**, piteous? orderly? 4606
 If the latter, its opposite is 'unruly.'
 Gascoigne uses 'ruly' in his *Complaynt
 o' Philomene* (Arber, p. 118):
 'I meane the sonnes of such rash
 sinning sires
 Are seldome sene to runne a ruly race.'
 'Reuly; tranquill's, etc. . . . va
 Rewely; inquietus, inportunus, etc.'
Cath. Angl. (Camd. Soc.), 306.
- Reuours**, robbers, 5925
- Reuth**, pity, 5144
- Reuygourd**, regained vigour,
 5391
- Rew**, pity, 1762, 1934, 3742; grieve
 for, 2922; be sorry, 4673
- Rewarde**, regard, 4124, 6765
- Hewme**, realm, 8, 68, 2686
- Rex**, cares, 6556
- Ri-** (Ry-)
- Right**, judgment, 7680
- Right** noyt, nothing at all, 5440
- Ro**, quiet, 4880
- Rode**, cro s, 3726
- Rode**, rood (see Rent)
- Rolled**, turned about, 7798
- Rote**, root, 8311
- Route**, party, throng, 4643, 5265
- Royde**, 'rude,' unwieldy, 6025
- Rualde**, ruled, 8291 n
- Rubryke**, heading, 1318
 'After thy text, ne after thin rubriche,
 I wol not wirche as moche as a gnat.'
Chaucer, Prol. Wyt of Bathe, 346.
- Rute**, rooted, 7570
- Ruyed**, rude, 1633
- Ryfe**, many, 8, 2815; ready, 1000,
 7560; common, 7229; prevalent,
 5578, 7657
 For sense of 'ready,' cf. *Levius'
 Manipulus*: 'Ryfe, ready, *promptus*.'
Whitby Glossary: 'Come, be rife, and
 let's be off.'
- Rygg**, ridge, 2364
- Ryght**, rightly, 4221; exactly,
 2286
- Ryghtwisnes**, justice, 5670
- Ryn**, ran, 3805
- Rynne**, run, 1813, 6217
- Ryote**, riot, dissipation, 7560
- Ryst**, vb., rest, 2716
- Rytt**, tear, 1954
- Ryue**, tear, 2368, 6080
- Sa**, so, 3249, 5025, 5028, 5228, etc.
- Sacre**, consecrate, 7038
- Sadde**, sade, firm, 234, 2496, 2888;
 grave, discreet, 896
 'Sad' in its earlier sense is still ap-
 plied to cakes, bread, dumplings, pie-
 crust, etc., when the reverse of 'light.'
Maundevile uses it as 'in our text': 'It
 makethe a man more strong and more
 sad aȝenst his Enemyes' (p. 169).
- Safe**, healed, 3661
- Sakeryng**, consecration (of a
 bishop), 6500
- Sakyrd**, consecrated, 2743, 6494,
 7071, 7862
- Sal**, shall, 661 and *passim*
 This once common form is still cur-
 rent, as in the Yorkshire version of
Che sarā sarā, 'W'at sal be sal,' the
 Harewood motto, which is nearer the
 original than another local rendering,
 'She Sarah Sarah!' But see 661 n.
- Salfeme**, abscess? here probably
 carbuncle, 4116
 'Wyne... makithe the nisage salec
 flemed [printed *salec flemed*] rede, and
 fulle of whitte whelkes.' *La Tour-
 Landry*, p. 116.
- Salust**, saluted, 3419 n
- Saluz**, *Salus!* a salutation, 5923
 'Let us send to hom salus solemlly
 letre.' *Troy* (E. E. T. S.), 3640.
- Sam**, same, or samen, together,
 88, 168, 623, 636, etc. (cf. *Lappe!*)
- Sange** and *sayde*, recited the
 psalms, 4051. Cf. Book of C. P.
 title
- Sarke**, shirt, 6079
- Sarnes**, soreness, 4236
- Sarofe**, serve, 4347; cf. 4114
 In the Cumberland dialect 'serve'
 is 'sarra'; 'served,' 'sarrat.'
- Sary**, sorry, 570; sad, 6320, 6744
- Satt**, dwell, 1006
- Saue**, preserve, 256
- Saue**, heal, 3658, 3808; healed,
 1115
- Sauourd**, understood, 1020
 Cf. *Wickliffe*, 1389: 'For thou sau-
 rist not tho thingis that ben of God.'
St. Matt. xvi. 23.
- Sauter**, psalter, 563, 2173, 3736
- Sawe**, vb., saw, 661 n, 816
- Sawe**, saying, 271, 1035, 1475,
 1501, 4147
- Say**, speak, 1362; tell, 3246, 4450,
 6053, 6185, 7445
- Sayne**, say, 3780; says, 6707
- Sayng**, sb., telling, relation, 35,
 968, 988, 4160
- Scathe** or *skathe*, harm, 2359,
 5227, 5542, 5779, 7482, etc.
- Scele**(for *scole*), school, 2690
- Sch-** (Sh-)
- Schape**, escape, 5048
- Schaped**, wrought, 4319
- Schare**, cut (rushes with a
 sickle), 463 (Share)
- Schende** or *shende*, destroy, 78,
 4468; harm, 7269; slay, 5973;
 punish, 7526
- Schenship**, ruin, 7207; destruc-
 tion, 8098

Schent, disgraced, 4303; reprov'd, 7179; destroyed, 4487, 5890; hurt, 5556; killed, 5830

Scho, she, 3289; 'scho' and 'hir,' used of an adder, p. 184

Schope, contrived, 78

Schote, extend, 2434? 4042

Schryue, enshrine, 6598

Schryue, confess, 1625, 2139, 7769

Scolys, schools, 8140

Scomfytour, discomfiture, 2858

Scottys, Gaelic, 6690

Scribe, writing, 6520

Scurfe, scab, 4140

Se, sea, 1491 n, 4788; full se, high tide, 5174

Se reede, Red Sea, 1756

Se, bishop's see, 4771, 7907, 8235, etc.

Secte, following, attr., 1644; religion, 416

Cf. Acts xxvi. 5, s. v. 'Strayter.'

See bank, sea shore, 5173

Sees, cease, 1193, 1779, 3778, 5070, etc.; cause to cease, 630, 4342, 5428

The causative sense survives in the bell-ringing phrase, to 'cease the bells,' i.e. to 'settle' them, or ring them with less and less swing, until they stop sounding. See further in *N. E. D.*

Sees, see, 2220; see ye, 3735; seand, seeing, 7488, 7685

Seges, besieges, 5553

Se grounde, sea-bottom, 640; foreshore, 6680

See Mr. Hall's note on this rare compound at p. 89 of his edition of *Minot* for the Clarendon Press.

Seiues, rushes, 470 (cf. 463)

'Seeve' and 'sēave' are Cumbrian terms for a rush (*Danish ste*); hence 'seevy caps' made by children. It is possible that sieves (*cribra*) are so called from having been originally made of rushes.

'In summer, let lowse, how we brush'd thro' the wood,
And meade seevy caps on the brink o' the flood.'

Anderson, *Cumberland Ballads*, p. 44 (ed. 1864).

Notices of the word, with the spelling 'seaves,' are found in the Dialect Society's Yorkshire glossary. Thoresby, in his letter to Ray, describes seaves as 'pi'l'd [peeled] rushes, of which they make seav-candles; these were called 'seave-leeghts,' according to the Whitty Glossary.

Seke, sick, 1485, 1511, 2592, etc.

Sekylle fare, world's business, 2500

Selcouth, wondrous, 1534

Seldyn, seldom, 2115, 2263, 2289, etc.

Sele, joy, happiness, pleasure, 1104, 4209, 8096; blessing, 4523

Sely, simple, 7841

Semand, seeming, 301, 7353; apparent, 6517; seemingly, 6946

Seme, beseem, 227

Semed, were seemly, 2820; became, 7355

Semyld, assembled, 5137

Semyng, probable, 7300

Sen or sene, since, 271? 2015, 2644, 2661, 3365, etc.

Sendale, cendal, rich thin silk, 3444 n

Sene, seen, 271?

Senschip (schenship), shame, ruin, 4463, 4486

Sent, assent, 190; assented, 5336

Sere, many, 113, 122, 5450, etc.; different, 488; several, 1659, 2033, 5277; divers, 4582, 5869; sundry, 6779

Serof, serve, 4114; cf. 4347

Seruand, minister, 3086

Cf. 'They had also John to their minister.' Acts xiii. 5.

Serued, deserved, 566

Sese, 4567

Represented by 'tenuit' in the Latin original. Perhaps we should render 'hcid.' Cf. Stratmann-Bradley, 'Saisen.'

Sest, ceased, 3372

Set, situated, 5410, 5412

Sett, sett þaim on pair knees, knelt. (Like Fr. *se mettre à genoux*)

'The squyer set hym on his kne.'
Squyr of Love Degre, 115.

Cf. 'þis godeman sat adoun akne.'
Rob. Glouc. *Chron.* 9768.

Sett, put, 590, 6652, 6750; turned, 6792; appointed, 2618, 3759

Seyn, afterwards, since, 3462, 7151, 7580; sone aftir seyn, soon afterwards, 5442

Seyn, synod, 2706, 2727, 2740, 6465, 6489

For various forms of this word in sixteenth and seventeenth centuries, see Index to *Durham Parish Bools* (Surtees), s. vv. 'Seane,' 'Seing.' The editor now withdraws the note on p. 61, but the false etymology probably influenced the form of the word.

Seys, sees, 5380

Sh- (Sch-)

Shaked, shaken (used of fever), 5609

'Y-schakyd and schent with the aksis.' Audelay's *Poems*, p. 47.

Shames deed, a death of shame, 7829

Share, cut, (a rock) 2200, (one's throat) 7241 (Schare)

Shelde, shielded, 6120; sb., protection, 7790

Shend, defend, 5985

'I shall shende bym agaynst all men so longe as I lyve, je le defendry,' etc. (Palsgr. v.) 'Let my simple purenesse Me 'rom mine enemies shend.' (Sternhold's Ps. xxv. 20.)

Shere, cut (reap), 179 (Share)

Shone, shoes, 4030

Shraue, confessed, 7081

Shrewdness, wickedness, 212, 6329

Shrewed, cursed, 81; evil, 8354; wicked, 5079, 5749, 7742

Shrewes, bad men, 104, 115, 2591, 2595, 2602, 3575

Si- (Sy-)

Sib men, kinsmen, 7713

Siker or syker, secure, sure, 2420 and *passim*

The motto of Kirkpatrick of Closeburn is 'I'se mak siker;' for its historical origin see the histories, s. a. 1306.

Sikerly, surely, 2424, 4374, 4507; securely, 5720

Sikerness, security, 4336

Singlerte, solitude, 714

Sit, rest, 4336 (see note at 6241)

Sithen, afterwards, 1420, 1509, 1683, 6969, etc.; since, 660

Sithes or sythes, times, 1027, 1311, 1948, 3312, etc.

Skathe, harm, 2359, 5542

Skyre thuresday, Maundy Thursday, 2277 n

Called Sky or Skies Thursday in the seventeenth century. See *Durham Parish Books* (Surtees), 229 n.

Slade, slid, slipped, 5456

Slak, valley (the deep gorge in which the Wear runs round Durham), 7418

Slake, appease (hunger), 1820; assuage (sorrow), 4657

Slang, cast, 2449

Slaw, slothful, 2407

Sledd, truck, 6001 n, etc.

Sleght, cunning, 1844, 5020

Slepyng time, see 3292 n

Sleuth, sloth, 1749, 2114

Slike, clay? so? 3898

For the possible adverbial use cf. 'It was closed in such with the ayer.' *Virgilius*, in *Carisbrooke Library*, iv. 225.

Slokyn, slake, quench, 287, 1916

Slongen, cast away, 4557

Sloughe, slew, 7795

Slyke, such, 401 and *passim*

Soc and sac

'Soc' (soca) is explained to be 'a liberty, privilege, or franchise granted by the king to a subject; also the area within which t^l at franchise is exercised.' 'Sac' (saca), 'jurisdiction in matters of di-pute.' (Stubbs, *Select Charters*, Glossary.)

Sodand, sudden, 297, 4173

Solace, enjoyment, 935; joy, comfort, 6164

Solayn, solitary, 2708, 2723, 2900, 3220, etc.

Sole, alone, 993

Some (see All); none ne some, none nor any, 7183; some tyme, formerly, 7609, 7636

Sone, soon, 681, 1122, 4255

Sonn, son? 2068

'Goddis sond' = God's providence (cf. 'godsend') is so common a phrase as to cast suspicion on the reading 'goddis sonn' in the text. (See Halliwell). Cf. also l. 1122.

Sonne sun, 2584

Sope, sup, 3065, 3301

Sort, chance, 5915

Sothe, true, 581, 1108, 5124, etc.; truth, 342, 860, 5126, etc.

Sothin, seethed, boiled, 3368

Soule, meat, 1299

'I ne haue neyþer bred ne sowel.' *Havelok*, 1143.

'Sool' or 'sowl' (O. E. *sufol*, Dan. *suel*), is anything eaten with bread as a relish. It has no connection with 'soul' or 'saul' (of which Palsgrave gives *ame* as the French equivalent), the spongy flesh (lungs) in the back of a fowl. See Halliwell, and Peacock's Glossary.

Soun, sounds? 6848, 6951; sounded, 1056

Sounes, sounds, 1554 n

Sow or sowe, saw, 285, 875, 1285, 1457, 3133, etc.

Spak, conversed, 1457

Sparde or spared, closed, shut up 3847, 4123, 5067, 6766?

Spared, spare it? 6766 n

Sparpylled, dispersed, 7826

Speciale, intimate, 2610, 2979, 7885

'Adew myne owne lady. Adew myn specyall.' Song, 'Grene groweth þe holy,' written by Henry VIII. Add. MS. 31922.

Spede, prosper (intr.), 4507; help, 3192, 7589

This old vb. survived in the causative sense until the last generation in

- country parishes in Lincolnshire, where, after the publication of banns of marriage, the clerk used to say in a high monotone, 'God speed 'em weel.' As sb. it occurs in a bell inscription very common in the sixteenth, seventeenth, and eighteenth centuries: 'JESUS BE OUR SPEED,' probably at first a pious ejaculation made by the bell-founder on tapping the furnace for the casting.
- Spedefull**, advantageous, 880, 1516
- Spell**, pronounces, 4309; spoke, 6067; speld, *id.*, 2916
- Spend**, make use of, 2718; employ, 2760
- Spens**, pantry, 1441
- Sper**, enquire, 300, 3239 (Spir, Spyr)
- Speryd**, asked, 2622; sought, 6166
- Spild or spilt**, ruined, destroyed, 108, 4906, 5195, 7064; slain, 6768
- Spir**, ask, question, 1085, 2614, 2622, 2698, etc. (Sper)
- Spirits**, breath, respirations, 6065
- Spilent**, see 6320 n
- A more picturesque, if not more likely, explanation, is that the translator alludes here to the orthopædic 'splent' called *serperastrum* by the ancient Romans (see Varro, *De Ling. Lat.* ix. 5). '*Serperastum*, a swathing bande: a thinge bounde to childrens knees to make their legges straitte.' (Cooper, *Thesaurus*, ed. 1565.) 'Splints for broken legs, *serperastrum*.' (Coles, *Engl. Lat. Dict.*) 'Splint' may have been suggested to our translator as much by the literal likeness or supposed etymological relation between '*serperastrum*' and '*serpent*' as by the convolutions of the linen roller.
- Sprete**, spirit, 3833
- Sprewland**, sprawling, 1957
- Spurned**, dashed, 4706; drove, 6796
- Spuyled**, despoiled, 7810
- Spylte** (Spild)
- Stabil or stable**, stablish, 2346; established, 3574
- 'Also þus seiþ Poule, þat it is better to stable þe hert in grace þan in meytis.' *Apology for Lollard Doctr.* p. 91 (Camden Soc.). Cf. Hebrews xiii. 9 (A.V.)
- Stadd or stade**, bested, situated, 1119, 1718, 2097, 3366, etc.
- Stage**, something connected with a window, 4146 n
- 'Litl John stode at a window in the mornynge.
And lokid ferth at astage.'
Hartshorne's *Ancient Metrical Tales*, p. 187.
- Stak faste**, stock still, 4768
- Stalde**, installed, 7946
- Stall**, place, 6994
- Standes**, stand ye, 2888
- Starke**, stiff, 926, 950
- Staunke**, pool, 2240; lake, 2982
- Stede or steed**, place, 240, 695, 767, 872, 946, etc.; (of the book) 3107
- Stedyed**, studied, 1440
- Stepdame**, father's wife, 753
- Stere**, stir, 80, 1224, 1621, 2157, etc.
- Sterne**, star, 405
- Sterk** (Stark)
- Stert**, start, short time, 509, 894, 2897, 4275, 6138, 6347, etc.
- Stert started**, 652, 6316
- Steuen**, voice, 6408
- Stiff**, immoveable, 7675
- Stile**, manner or matter of discourse, discourse, 4157
- 'Than syne I haue here shewed un o you the fyne or end of Brehius, I shal now r-tourne my style unto his brother Belynus.' (Fabyan, c. 31.) So Lydgate (Skeat, *Specimens*, lii. 28).
- Stirde**, exercised, 7072
- Stithe**, strong, 5005
- A. S. 'stið', *firm*. See Halliwell.
- Stok**, wood, 780
- Stont**, time, 1214, 3428, 3722, 5477 (Stound)
- Stonyed**, astonished, 1439, 5762, 6358, 7109
- Store**, supply, 1788
- Story**, history, 44, 492, 501
- Stound**, hour, time, 1229, 2624, 2851, 3722, etc. (Stont); see 8012 n
- Stour**, commotion, 111; struggle, 7452; turmoil, 6207; conflict, 2962 n, 3841, 4282, 4569; fit, 5374
- Stoure**, stake, 7177 n
- Stout**, proud, 550; bold, 1633, stern, 5338
- Strake**, struck, 4977, 6251, etc.
- Strange**, strong, 1741, 2962 n, 3644, 4569, etc.; severe, 2962, 7452
- 'S range stour' (see l. 2962) is the O. Fr. 'fort estor.'
- 'N'en i a nul qui ja li faille
En f-rt estor ne en bataille.'
Guillaume de Palerne, 1918.
- Cf. 'Thi faughte strongly togedere.' (Warkworth, *Chron.* p. 6.)
- Straytely**, strictly, 1372, 5022
- Strayter**, stricter, 1209
- 'After the most straitest sect of our religion.' (Acts xxvi. 5.)
- Strekys**, stretches, 6706

- Strenkyll**, sprinkle, 3040, 3056
 'Strinkle' is common in various dialects.
- Strenthe**, strengthen, 3727
- Stress**, distress, 136, 5982, 6196, 7839
- Stresse**, burst forth, 2128
- Streyn**, constrain, 6217, 6234 (cf. 6238), 7434
- Stroy**, destroy, 6732, 6755, 6855, etc.
- Struyd**, destroyed, 4892; struye, destroy, 4953
- Strynde**, strain, race, descent, 3, 588, 759; offspring, 221
- Strynde**, stream, 6675
- Stryst**, sad, 2809; cf. l. 2852
- Styes**, *glossed* 'uphill paths,' 7221
 Although 'stij' is connected with 'stien,' to ascend, it means any path: see Stratm.-Bradley.
- Stynt**, pause, 5527
- Su or sue**, follow, pursue, 1047, 2801, 4133, 4670; suand, following, 7395
- Suell**, increase, 4176
- Suelt**, died, 4078
- Suolnyd**, swollen, 4116
 An anomalous form, with a double participial ending, as it were *swollen* + *ed*. Cf. Caxton, *Reynard*, p. 103 (Arber): 'A grete maister . . . taughted hym.'
- Supposyng**, supposition, expectation, 5049; purpose, 7624
- Suppriore**, 'subprior,' 5203 n, 5319, 5417
- Supprys**, suppress, 4468; oppress, 1848, 2464, 4807, 4952, etc.; suppryst, out'aged, wronged, 5077
- Suppryse**, oppression, 6264
- Sure**, syre, secure, 5548, 5550, 7175, 8040
 'Make it [the sepulchre] as sure as ye can.' St. Matt. xxvii. 63.
- Suyle**, sully, dishonour, 4303, 4881
- Suyt**, seek, 3575
- Suyte**, pursuit, 4342; uniform, 2153
- Swa**, so, 1818, 2122, 7570
- Swarth**, thick skin, 2280
 'The skin or tough rind of bacon.' Peacock's Glossary.
- Swelyd or swellyd**, swallowed, 734, 6859
- Swyne**, a pig, 2388
 'Some words, originally neuter, take no plural sign, as in the oldest English: *deer*, *sheep*, *swine*, *neat*.' Morris, *Histor. Engl. Gr.* § 93.
- Swynk**, toil, 149
- Swythe**, quickly, 617, 737, 2122, etc.; al swythe, very soon, 475
- Sybb**, kinswoman, 3095
- Syde**, long, trailing, 6039
 'New wers men short and now syde.' Hampole, *Pricke of Conscience*, 1534.
 'Item I bequeth . . . a syde russet gowen' (1546). Ripon Chapter Acts, 360.
- Syght**, sighed, 3420
- Syke**, such, 5117
- Syker** (Siker)
- Syn**, since, 1143, 1303
- Syn**, sinew, 4047
 O. N. *sin*, Dan. *sen*.
 'Syn and wayne,' sinew and vein, 4047, is a phrase like 'hair and hide,' 'stick and stour,' 'root and crop,' etc., expressing totality.
- Synnes**, sinews, 1073, 6076, 6142
- Syre**, master, 72; father, 1360; lord, 689; knight, 4845
- Ta**, take, 2408
- Ta**, þe, the one, 5969 (see Tane)
- Taght**, taught, 1831
- Take**, grasp, 4656
- Tak kepe**, take heed, 2144
- Takenyng**, token, 685, 1123; indication, 5851
- Takes**, take ye, 3436, 3935
- Takyn** token, sign, *passim*—e.g. 1436, 2976; vb., betoken, 705
- Talde**, foretold, 986; told, 1345, 3086
- Talent**, disposition, 5090
- Tane**, taken, 928, 3526, 3543, 3729, etc.
 Cf. note at 'Etny.'
- Tane**, þe (O.E. *þæt an*), the one, 888, 899, 3696, 7353 (see Tōþir)
- Taryed**, annoyed, 6321
- Tase**, takes, 366
- Teche**, direct, 6659 n
 'Bot a fyssher in the see
 He had hym, þar charyte,
 He shulde hem teche to sum ryuere.'
Alisaunder, 5218 (Weber).
- Teche**, fault, 5566
 Properly mark, stain. See 'Mysteche.'
- Teend**, tithe, 5438
- Tell**, speak, 3004
- Telled**, spoke, 1534; teld, told, 8306; tellit, told, 1787
- Tene** (?), grief, 4526; tene and tray (or 'tray and tene'), grief and vexation, 112
- Tent**, heed, 693, 1484, 1670, 2859, etc.; care, 1337
- Tente**, intention, 18
- Tentis**, attend, 2418

Text, *textus*, book of the Gospels, 4431, 5118, 6800
þa, those, 2211, 2399, 2587, etc.
þaas, those, 2473; **þaes**, *id.*, 5109
þaim, themselves, 1738, 2456; to them, 556, 5482, 6507
þhak, thatch, 1289, 1294, 2368, 7649
þan or **þen**, then, 1103, 1196, 1409, etc.
þan and þan, now and then, 1467, 1502, 1993, 3714, etc.
þan, when, 5174, 6564, 6584
Thank, good will, 2307, 2753
 In the *Ayenbite of Inwyrt the Awe* begins: 'Hayle Marie of þonke uol.'
þhar, him, he need, 2486
þar, there, 1409
þare, where, 3913, 4380, 4513, etc.
þare, their, 5621
þare away, that way, 5102
 'That away' = 'that way' in some dialects.
þar till, thereto, 2594
þar to, also, 4625, 5054; besides, 7715
þas, those, 3135, 7679
þat, that which, 2721, 5403, 8125 n; so that, 2114, 5226, 5256, 5529; to that extent? 6279; error for **þar**, 1216, 4747
 'I am possess'd of that is mine.'
 Shakesp., *Much Ado*, i. 1.
þe, that man, 5626
 'þe þat godes mylce [mercy] sekþ iwis be hit may fynde.'
 A Moral Ode, 215 (Skeat, *Spec* i. 208).
The, thigh, 1525, 5837; attr. 5849
 Rimes with knee in Yks., etc., still.
Thekyd, thatched, 2218, 7649
þen, thence, 3432, 4382
þere, these, 4457, 7783
þepin, thence, 548, 2162
þewed, mannered, 3124
þewes, manners, 116, 251, 4804, 7704
þeyn, thence, 834, 1422, 2372, 3461, 3520, etc.
þik, frequent, 8319
 Cf. 'God giffe him sorow thikke!'
 Sowdone of Babylone, 2262.
Thing, property, 8361 (see **All thing**)
Think (him), seemed to him, 3294
þir, these, 174, 709, 1560, 1685, etc.
þis, these, 623, 4377, 5151, 7934
þof, though, 1983
þof all, although, 107, 163, 453, 600, etc.
þole, endure, 111, 206; **thole**, *id.*, 140, 384, 1326, 3390, etc.; suffer, allow, 8062

þon, you? that? 661 n
 Should probably be read **þou**; see the note.
þhra, vigorously, 6032
þhrafte, throve, 7203
þhraly, eagerly, 5705
þhret, dispute, 7110
þhrift, success, 4462; profit, 4870
þhrist, trust, 4546 (see **Wharþ**)
þhrus house, giant's cave, 2180 n
þhryng, press, 5259
þhyg, beg, 3565
þhyn, clear, 3127, 4136; scanty, 5264
 'þe water of baptyrn clere and thyne.'
 Religious Pieces from Thornton MS.
 (E. E. T. S.), p. 67, l. 276.
Tide, time, 1391, 2002, 4928, 5051
Til or **tille**, to, 188, 312, 614, 2676, etc.
Tite or **tyte**, quickly, 1322, 1365, 1916, 2756, etc.
Tithings or **tithands**, tidings, 5151, 7802
To, towards, 1183; going to? at? 7019; until, 1484, 2277, 4234, 6568, etc.; as to, 5984; as, 5396; thereto? 8335; for, 556, 989, 1822, 4486, 7490, 7560; too, 2150, 3947, 8335?
Tofalles, lean-tos, penthouses, 7651
Toghe, tough, 6004
Toke, accepted, 4567; might take, 6099
Tome, empty, 3181
To morne, to-morrow, 1276, 2873, 3261, 4472, 4488
 Still so used in W. R. Yks., 'to morn at neet' being the local expression for 'to-morrow night.' 'Morn' is a shortened form of 'morwen.' Our ancestors could say 'to-day by the morow' = this morning (Caxton, *Reynard*, p. 55, ed. Arber), also 'yester merow' (ib. p. 54). 'To-morrow morn' is really 'to-morrow morrow,' a wonderful pleonasm.
Tonge, power of speech, 1542; language, 6709
Tope, tuft of hair, 4426
 Cf. 'Brutes tok hym by þe top, & seide, Hedles schal þou hop.'
 R. of Brunne, *Chron.* 1079.
 In W. R. Yks. a woman's 'false front' is called a 'toppin.' 'Him as turn'd t' nat'ral 'air grey can turn toppin' grey,' said a prudent matron when advised to wear one.
Topir, **þe** (O.E. *þæt oðer*), the other, 888, 900, 5972, 7359; after 'Ta,' and 'Tane,' q. v.

- Torne**, turn, 1500
To schote, project ? 2434 n
Tourment, tormented, 4863, 7412
Towarde, subject to ? 4996 ;
 belonging to ? 7989
Trace, track, 1500 ; footprint,
 1435 ; footsteps, 2348 ; steps,
 3284, 3394, 4392, 4914, 6450
Traiste, to truste, 1774, 1802
Trappe, entrapped, 7188
Trauailde, travelled, 1411, 5601 ;
 tormented, 1938, 1984, 3810
Trauel, afflict, 1994, 3804
Trauel or trauaile, labour, 2310,
 3577, 3583, 4183, etc.
Tray, vexation, 112 (see Tene)
Trayne, treachery, 5926
Trayst, trust, vb., 446, 4554, 4636,
 4950, etc. ; sb., 1892, 3136, 4626,
 etc. ; adj., sure, 4492
Tre, beam, 2414, 2436
Trete, hold counsel, 3683
Trety, delicate, refined, 7362
Triste, trust, 6767
Tristily or trestely, sadly, 2852,
 4408, 5642
Tristy, trusty, 7676, 7806
Trouthe, belief, 6419
Trowe, believe, 318, 338, 370, 465,
 569, 721, 1188, 1313, etc. ; give
 credence, 1544 ; expect, 2954
Trus, pack off, 882, 4651, 5311,
 6003, etc. ; trusse, packed, 7376
Tryde, choice, 6988
Tryst, sad, 2473, 6741 ; *trystenes*,
 sadness, 7494
Turned, returned, 6142
Twynne, divide, 6305, 6704
Tyd, happened, 7748
Tynt, lost, 7158
 From 'tinen,' O. N. 'týna,' *lose*. See
 Stratm.-Bradley.
 'Lyghtli þey wynne, lightly þey
 týne.'
 Robert of Brunne, *Chron.* 4514 (Rolls).
Tything, tidings, 7444
Uggyd (refl.), shuddered, 5360 n ;
 dreaded, 7069
Umbylapp, surrounded, 297
Umbysett, beset, surrounded, 5221
Umby think, bethink, 2994
Umstont, sometimes, 3323
Unbowsomnes or unbuxomnes,
 disobedience, 3351, 3377
Uncely, unhappy, 4845 (cf. Sele)
Undir ane, together, 2027 n
Undo, unfold, explain, 680
Undyseesed, untroubled, 6881
Unethys or unnethys, not easily
 (un-eðes), hardly, scarcely, 1895,
 2373, 3525, etc. ; unneþs, *id.*,
 3905 ; unnes, *id.*, 282, 1689, 3525
Unfayne, sorry, 1434
Unkepyd, unprovided for, 514
Unready, 8270 n, the ordinary so-
 briquet of Æthelred the Second
 Professor Freeman thinks it must
 mean 'lacking *rede* or counsel,' refer-
 ring to Walter Map (*De Nugis*, 199),
 who calls him 'Edelredus, quem
 Anglici consilium [insilium?] voca-
 verunt, quia nullus erat negotii.'
 N. C. i. (1877), 261 n. Speed says of
 Æthelred : 'Hee was a man neither for-
 ward in action, nor fortunate in pro-
 ceedings, and therefore commonly
 called the Unreadie.' (*Hist. Gt. Britain*,
 1632, 358.) Baker's *Chronicle* (1674),
 p. 12, says, 'which king by reason of
 his backwardness in action, was com-
 monly called the Unready.' There is
 nothing of this in Fabian, 1559 ;
 Grafton, 1569 ; or Foxe, 1583. Wil-
 liam of Malmesbury mentions the
 English surname of Edmund 'Iron-
 side,' but not 'the Unready.' He tells
 us that St. Dunstan, in an outbur-
 st of passion when Æthelred fouled the
 font at his baptism, ex-claimed : 'Per
 Deum et Matrem ejus Ignavus homo
 erit.'
Unthankes, hir, against her will,
 201
Un-thewed, unmannerly, 5080
Unto, towards, 1183, 8127 n
Unwyse, unwitting ? 2697
Unyons, onions, 3520
Up-rayde, upreared, 8016 ; cf.
 7638
Us, ourselves, 1782
Use, to practise, 2724, 7506 ; to
 take the consecrated elements,
 7058 n, 7069, 7074 (see Uyse)
Utmaste, outermost, 3909
Uyre, chance, 7176 n
Uyse, make use of, 1098, 3706 ;
 uysit, used, 7008
V vocalis (see U)
Vale, went down ? availed ? 4261
Vayne, vein, 4047 (see Syn)
Verrament, truly, 7858
Verray, true, 1247, 4204
Vestment, episcopal garments,
 6247
Vilany, disgrace, 219, 7490 ; ill-
 usage, 1164, 5976
Voutrys, adulteries, 5142
Vyre, Vyse (see U)
Vysage, face, 4145
Wa, woe, 4850, 5627, etc. ; see 816
Wake, watch, 1215, 1227, 1373,
 2287, etc. ; be awake, 2791
Wakis, watch ye, 2888, 2892

- Wakyn**, wake, 2118, 2119
Wan, won, took, 5554; got, 5877, 8073
Wandes, wattles, 6900
Wand kirk, the wattled church, 6125
Wand vp, hoisted (by means of a winch?), 5879
Wane, dwelling, 490, 2231, 3616, 4289, etc.; house, 2028, 2402; monastery, 2028, 2514; bishop's see, 1910, 6582; royal residence (i.e. kingdom), 2674
Wane, chance? 7779
 'Won' or 'wone' often corresponds to *course* or *alternative* 'Ipomydon saw non othyr wone.' (*Ipom.* 2050.) In Stratmann-Bradley, a similar passage is quoted from Rob. of Gloucester, s. v. 'Wan' ('þo he s i non oþer won'), and 'won' glossed *chance*.
Wanerand, wandering, 7240
Wangel, Gospel, 6800, 6811
Wappid, wrapped, 365
War, was, 5578; (who) was? 2697, wary? 2697 n (see *Warr*)
Warayn, warren, 6907
Warde, guarded place, 5263, 5546
Warde, in the direction of, 7791
Ware, *pus*, matter, 3494
Ware, spring, 2315
Ware, were, 4589, 4597, 5057, 5630, etc.; was, 3642
Wark, fabric, 5814
Warlowes, warlocks (impious ones), 4544, 4850
Warly, warily, 2941
Warne, forbid, 4307
Warnestore, provision, 5420
Warr, worse, 5344, 5807
Warr, aware, 1080, 3193; cautious, 2909
Warysoun, endowment, 8196
Was, were, 917
Wate, wot, know, 332, 1432, 1489, 1579, 1983, etc.; knowest, 863
Wath, ford, 5757
Wathe, danger, 1996, 6037
 At 1996 adjectivally = perilsous.
Wax or **wex**, grew, became, 1456, 2549, 7787; increased, 3514
 In the first of these senses very frequent in the Bible; in the second surviving in 'the waxing and waning of the moon.'
Ways, means, 3246
Wayt, watch, 1698; watch for, 3761
 Hence the 'waits,' who go about during the night at Christmas time. One of the old towers at Newcastle, at which they met, was called 'The Waits' Tower.'
Wayuand, letting go, 5793
Wayued, wavered, tossed, 4721
Wede, garment, 812, 1082, 6548
Wedir, weather, 805, 1738
Weelde, possession, 7115
Weld, wiels, 461; possessed, 932; enjoy, 1001; use, 1072, 3074 (*Welyd*)
 The primary meaning of 'welden' is to govern, have power over, as in l. 4008.
Welde, possession, 1202
Wele, right, 475; well, 1072
Wele wars, far worse, 6258; wele be aught, see 3303 n
Well, bubble, 3371
Welyd, wield, use, 2064
Wenand, thinking, 287
Wend or **wende**, weened, thought, 285, 319, 1135, 1603, etc.
Wende or **wend**, proceed, go, 94, 176, 253, 458, 1135, etc.
Wendis, go ye, 3342
Wene, (they) thought, 3881; think, 6044; suppose, 7328
Went, gone, 1271, 4382, 5239, 6813; went by, transgressed, 7167
Wer, worse, 8158 n
Werde, fate, fortune, 1184, 1487, 4582, 4680, 5459
Were, war, 5225, 6874, 6883
Werk, see *Hedewerk*
Werkenes (miswritten for *werkings*?), aching, pains, 2547
Werstild, wrestled, 943
Wery, weary, 5185
Weryd, cursed, 203
Weryd, warred, 8156
West land, the mainland to the west of Lindisfarne, 3488
 'West' may be an inaccuracy for 'nest,' *near-st*. The Latin is *ad proximum litus*, both here and at l. 4473, where the translator's rendering is 'to be next lande.'
Wete, know, 3264, 3758
Wetys or **wetes**, know ye, 3695, 4840
Wex (*Wax*)
Weyued, wavered, tossed, 4703, 4721
Whaes, whose, 3875
Whaked, quaked, 3235; see 3243, 3249, 5770 (*Whoke*)
Whare, whither, 1830; where and where (see *Ay whare*)
Whare, whether, 6705
Wharte or **whert**, sound heal'h, 1979, 2967, 3265, 3784, 3851, 3958, 4769, 8044; healthy, 4215

- Wharth, shore, 5717 n, 5797, 5799**
 The proper spelling is 'warth.' Cf. *Allit. Poems*, C. 339:
 'þe whal wendeȝ at his wylle & a warþe
 fyndeȝ,
 i.e. the shore or 'dry land' on which
 to vomit out Jonah. The scribe uses *h*
 superfluously elsewhere (e.g. 'habyde,'
 l. 1269), like the prototype of *l'ouch's*
 'Arry satirised by Catullus:
 'Commoda dicebat, si quando com-
 moda vellet
 Dicere, et linsidias Arrius insidias.'
- What, whatever, 2139; partly,
 5025, 5897**
 'What by force, what by policy, he
 had taken from the Christians above
 thirty small ca-tles.' Knolles, quoted
 in Webster-Mahn, s. v.
- Whatkyn, what kind of, 4113,
 7906**
- Whayntys, cunning, 1940, 2463
 (Quayntys)**
- When, whence, 3269, 4442, 5904**
- Whene, queen-consort, 170, 171,
 175, 2838, 2869; queen-mother,
 257, 324, 361**
- Whert (Wharte)**
- Wheyn, whence, 5340**
- Whhip, instant, 4577 (see While
 whip)**
- Whik, quick, alive, 717, 874, 4886,
 4955, etc.**
- While or whils, until, 182, 320,
 511, 612, 1042, 1276, 1279, etc.;
 while, 6286 (see Flode-while)**
- While whip, short time, 3374 n**
- Whoke, sb., quake, fear, trem-
 bling, 7073 (Woke)**
 'Til thou turn aȝeyn in quake
 To that erthe thou were of-take.'
Cursor Mundi, quoted by Halliwell.
- Whrassid, wrested, 6041**
- Wi- (Wy-)**
- Wight, active, 3644**
- Wild, furious, 1870**
- Wilfully, willingly, 5116, 5210**
 'Do of thy clothes wilfully, or thou
 shalt agayne thi wille.' *Gesta Romano-
 rum*, p. 328 (Madden).
- Will, astray, 184**
- Win, joy, 3888, 5999**
- Wirke, build, 7630, 8004, 8018**
- Wirschip, honour, 1582, 2666,
 3289, 5710, 6904; reverence,
 3626, 3938, 5573**
- Wist, knew, 414, 1583, 3045,
 6775; showed, 1547; bethought,
 5333**
- Witen, known, 5124**
- With, by, 1282, 2192 n, 2302,
 2432, etc.**
- With, when, 1685 n**
 Cf. 'With that all syruce in the church
 was done,
 These wyues homeward dyd take the
 waye.'
The Proude Wyues Pater Noster, 305.
 Cf. also *Tale of B.ryn*, 1139 (Chaucer
 Soc.).
 The temporal force of 'with' is
 further shown in the phrase 'with that'
 = thereupon, instantly.
- With oute, outside, 2179**
 'Jesus . . . suffer d without the
 gate.' Hebrews xii. 12. So, ellipti-
 cally, in 'Bishopsgate Street Without.'
- Withouten, except, 6176; with-
 out, see Lese**
- Witt, know, 1200**
- Wittand, knowing, 366**
 'Wittand his moder,' his mother
 knowing, i.e. with her knowledge.
 See *Corrigenda*.
- Witte, judgment, 1410; conscious-
 ness, 6047**
- Witterly, clearly, 5463**
- Wod, timber, 6914**
- Wode, mad, 1977, 3827, 5080, 5313**
- Wodeman, madman, 5068, 5362**
- Wodenes, madness, 1968**
- Woke, quaked, 7455**
- Woke, week, 1546, 1636, 6565**
- Won or wonne, dwell, 454, 2306,
 3913; wond or woned, dwelt,
 3181, 5334; wonand, dwelling,
 16, 960, 2028**
- Wondir, wonderful, 686, 5459**
- Wonn, gone, 5766**
- Wonn, accustomed, 2724, 4126,
 6058**
- Wonn, wont, habitude, 6058**
- Wonyng, dwelling, 2194; atr.,
 932, 1496**
- Worship (Wir)**
- Wraght, put, 5817 n**
- Wrake, vb., avenge, 4830; sb.,
 vengeance, 4978, 5012, 5739**
- Wrayste, wrested, 3828**
- Wreeke vs, avenge ourselves,
 5072**
- Wreke, penalty, 5024**
 'Quhen he [Belshazzar] persavit the
 flougers on the wall
 Wrytting his wrak for his un-
 nprichtnes.'
 David-on, in Rogers's *Three Scottish
 Reformers*, p. 90.
- Wroght, made, 1452; wroȝt,
 worked, 7960**
- Wrokyn, avenged, 7202**
- Wyfe, woman, 1277, 1707, 1937,
 2010, etc.**
 There is a play on the word in the
 following:
 'And saye thou has a leve wyfe,
 A lemman that bys nouȝt thy wyfe.'
Seven Sages, 2965 (Wright).

- Wyght**, beings, creatures, 1216,
 2416; person, 4324
Wyle, artifice, 6306
Wyn, joy, 3888, 5999
Wyn, obtain, 1496; reach, 1689,
 5902; get away, 4856, 5018,
 5034, (transitively) 5318; de-
 parts (out of sin), 5041
Wys, wise, manner, 7558, 7705
 In Dutch 'tune' or 'air.' Thus (head-
 ing a Salvation Army song): 'Wijze:
 De Nederlandsche Vlag.'
Wyse, inform, 2633
Wyte, blame, 2598
Wytte, know, 1991
- Yat**, poured, 3836
Yate, gate, 1231
Yhode or **yode**, went, 643, 2787,
 4290 (**ȝode**)
Yles, aisles, 5263
Ymang, among, 5646 (see **Ilk**
 ane)
Y-midde, amid, 7794
Ynes, lodgings, 2844
Y-new, enough, 1318, 2921
Yrayn, spider, 2646
Yres, Irish, 64, 653
Yrke, tired, 2506, 3770; weary,
 4054, 5558, 7520; troubled,
 4816, 6357; loth, 3232; be
 weary, 2656
- Ywis**, forsooth, 4609
- ȝa**, yea, 3303, 3423, 7421
ȝates, gates, 1339, 5067, 5819,
 8126
ȝe, for **þe**, 1491 n
ȝede, went, 1791, 3024, 3488
ȝelde, yielded, 1244; give up,
 5696, 7479
ȝelpe, yelp, call, 4697, 5772
ȝeme, heed, 582
ȝemed, cared for, 2819, 8249
ȝeng, young, 591
ȝerned, desired, 6654
ȝett, cast, 467, 6021, 6022; pour,
 poured, 2789, 3861, 4311, 7070;
 by **ȝett**, bedrenched, 4719
ȝing or **ȝyng**, young, 7265, 6878
ȝistreuen, yester even, 7426
ȝit, yet, 582, 3367, 3841, etc.
ȝode, went, 1101, 1324, 1523,
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ȝone, yon, 1808, 1813, 3339, 4043,
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ȝou, you, 1848, 1849; yourselves,
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ȝowled, yelled, 5088
ȝyt, yet, 306

INDEX VERBORUM TO SHORT LIFE.

—♦—

B. = Bodleian MS. 'Cf.' is a direction to words in the main Index.

- Ac, but, B. 10
 A-fongue, take, 34
 A-hei3, on high, 46
 Ake, but, 46, 98
 Al one, alone, by himself, 86 (cf. All ane)
 Al-so, as, 100
 An hei3, on high, 32
 Are, ere, 57, 92 (cf. Are while)
 A-3e, again, 94
 A3ein, back, 75 (cf. Agayne)
- Bachouse, bakehouse, 73
 Bad, begged, asked, prayed, 70 (cf. Bade)
 Bede, begged, asked, prayed, 10; beden, 3rd pl., *id.*, 66 (cf. Bede)
 Bei3e, both, 19
 Beo, infin., be, 84
 Beye, both, B. 17
 Bone, petition, 108 (cf. Bone)
- Cam, auxil., did, 5
 Caumbre, room, 81
 Charite, par, for charity sake, 66, 70
 'The lady prayed him blith to be
 And eit gladly par charite.'
 Seuyn Sages, 3253 (Weber).
 Cf. 'Madame, he sayd, God you saue!
 Atte your gate gestis ye haue,
 Strange men as for to see,
 They aske mete for charyte.'
 Ipomydon, 257.
 A meal or repast was called a *charity*:
 'þus maydenys mekelyche þo hym be-
 ^{su3t}
 W³ hem to take þere charyte.'
 S. Editha, 996.
 Cf. Ducange s. v. 11, 13.
- Coupen, 3rd pl., could, 15 (cf. Couthe)
 Crupel, cripple, 44
- Dede, work, B. 8 (cf. Dede)
 Deis, dais, 71 (cf. Dese)
 Del, ech, every bit, 97 (cf. Dele, ilka)
- Deol, sorrow, 12, 16 (cf. Dole, Dule)
 Doute, fear, 40 (cf. Doute)
 Dude, did, 99
- Ei3;teteoþe, eighteenth, 3 (an error: see note)
 Eolde, age, 29 (cf. Elde)
- Feblesse (Fr. *faiblesse*), feeble-ness, weakness (cf. Febill)
 Fette, fetched, 72; fetten, infin., fetch, 74 (cf. Fet, Fotte)
 Fol, fool, 34 (cf. Fole)
 Fond, found, 75 (cf. Fon', Fun)
 Fore, way, 77 (cf. Fare, journey)
 For-helde, concealed (cf. Hilde)
 For-sok, refused, 11
 'Alle the Wömen there ben cömun,
 and thei forsake no man. And thei
 seyn, thei synnen, 3if thei refusen ony
 man.' *Maunde vile*, p. 179.
- For-to, until, 88
 Fram, from, 96 (cf. Fra)
 Freond, friends, 27
- Gede, went, B. 69
 Geme, same as 3eme, B. 9
 Gist, guest, 61, 69 (cf. Gestis)
 Gistingue, hospitable meal (cf. Gestening)
 Gon, infin., go, 5
 Grei3, grey, 35
 Guod, good, 8; sb., 54
- Hei3, Hei3e, high, 32, 71 (cf. Hey)
 Heold, held, kept, 37
 Heom, them, 34, 49
 Heore, their, 14, 60
 Heued, head, 22 (cf. Heued)
 Hiendi, courteous, gracious, gentle, 69 (cf. Hende)
 Him þou3te, it seemed to him (cf. Him þoght)
 Hire (for here), their, 67

- Hond**, hands, 67; hondene, *id.*, 71
(cf. *Hend*)
- Ho-so**, whoso, 34
- Hostiler**, guest-master, 61 (cf. *Hostiler*)
- Huy**, they, 10, 15, 63, 92
- I-**, verbal prefix (O. E. *ge-*), 1, 11, 42, etc.
- I-beo**, been, 62
- Ich**, I, 33
- I-liche**, alike, 16
'pat water of bape [Bath] is pat on
pat eure is lliche hot.'
Rob. of Glouc. Chron. 152 (Rolls).
- I-porueid**, provided, ordained, 22
(cf. *Puruayde*)
- Is**, his, 27, 77
- I-sai**, saw, 11
- I-sei**, saw, 31, 45
- Iuys**, juice, 52
- I-werth**, became, 44
- Kov**, cow, 51
- Lengore**, longer, 34 (cf. *Lengar*)
- Lere**, teach, 102 (cf. *Lere*)
- Lete**, leave, 92; *lette*, *id.*, 26 (cf. *Lete*)
- Leue**, permit, B. 93 (cf. *Leued*)
- Leue**, dear, 7 (cf. *Leue*)
- Liet**, let, caused, 47
- Lore**, learning, 27 (cf. *Lare*)
- Loreins**, reins, 48
- Louerd**, Lord, 56
- Luyde**, the 'loud' month, March, 106 n.
- Luyte**, little, 5 (cf. *Lyte*)
- Mauden**, 3rd pl., made, 36
- Me**, men, B. 21, 87
Used as an indef. pron., like Germ. *man*, Fr. *on*, with a vb. in the singular.
- Mes**, dishes, 68
This seems to be the sense here; but 'mes' often means a repast, dinner:—
'And als tite als the mes was done,
Than was thare made grete mense-
strelysy.'
Seuyn Sages, 3362 (Weber).
'Ne fleshe he was wont to fede
It shalle be wormes mese.
Your dede is wormes coke.'
Towneley Myst. p. 324.
- Moten**, 3rd pl., may, 108
- Myd**, with, B. 4, 29
- Nam**, took, 36, 70 (cf. *Name*)
- Nas** [ne-was], was not, 59, 66
- Nathpeles**, not the less, 46
- Nei**, night, 88
- Nelle** [ne-wille], will not, 33, 34
Of the proverbial expression, 'Will he nill he.'
- Nim**, take, 51 (cf. *Nym*)
- Nolde** [ne-wolde], would not, 26
- Nomen**, 3rd pl., took (cf. *Nome*)
- Noupe**, now, 34
- Noujt**, not, 75 (cf. *Noght*)
- Nusten** [ne-wusten], 3rd pl., wist not, 23
- Nys** [ne-is], is not, B. 8
- Nys** [ne-wis], knew not, B. 21 n
- O**, one, 51
- Of**, from, out of, 91, 106 (cf. *Of*)
- Of-serued**, deserved, 28
'As he it adde of serued, ynou he adde
of wo.'
Rob. of Glouc. Chron. 2699 (Rolls).
- On**, a, 22
- Onder-fongue**, receive, 61
- Onder-jat**, understood, 97
'bo þis king it vnderjet þat þis folc
þus com,
He bileued is sacrefize & is folc wip
him ncm.'
Rob. of Glouc. 1782 (Rolls).
- Op**, up, 87
- Ore**, our, 56, 99
- Ore**, favour, grace, 28
'Ich haue siked moni syk, lemmon, for
þin ore.'
[I have sighed many a sigh, dear one,
for thy favour.]
Bödeker, *Altengl. Dichtgn.* p. 174.
- Oþur**, or, 38
- Ouer-al**, all over, 92 (cf. *Our all*)
- Oujt**, aught, 62
- Proute**, proud, 48
- Radde**, pret., read, 95
- Rede**, sb., counsel, 9; vb., advise, 45 (cf. *Rede*)
- Reulich**, piteous, 16 (cf. *Reuly*)
- Siche**, vb., sigh, 15, 25 (cf. *Syght*)
- Smal-Ache**, smallage, 52 n
- Smul**, smell, scent, 80
- Snov**, snow, 77
- Soþe**, true (cf. *Sothe*)
- Stounde**, little while, 49 (cf. *Stound*)
- Stuyrne**, stern, 66
- Swipe**, *swyþe*, very, 37, 44, 102
- Swyre** (for *swyþe*), very, B. 13 n

þane, accus. masc., that, 50;

þanne, *id.*, 42

þare-of, therefrom, 89

þare-out, outside, 77

þei, though, 50, 54

þench, think, 8

þeosne, this, 79

Old accusative:

'Forþam ys se acer gehaten... blodes
acer... of þysne dag.' *A. S. Gospels*
(ed. Thorpe), *Matt.* xxvii. 8.

'þis heiþe man was ibrou't stille in to
þe bour

þo was þe king yarmed [armed] þat
het elidour

& þisne heiþe man igrop & swong
him aboute.'

Rob. of Glouc. Chron. p. 808 (Rolls).

þey, though, B. 58

þi; thigh, 43 (cf. The)

þo, then, 25, 82, 101, 103, B. 28

þo, when, 11, 29, 36, etc.

þoru; through, 108

þou;te, seemed, 5, 57 (see Think)

þusse, dat., this, 23

To, too, 34

To-swal, greatly swelled, 41

Tweie, two, 91

Vp, upon, B. 72

Weilawei, exclamation of sor-
row, 17

O.E. *wel id wel*, lit. 'wo! lo! wo!' Cor-
rupted into 'wellaway' and 'welladay.'

Wende, went, 79, 89; wenden,
3rd pl., *id.*, 93 (cf. Wende)

Wenden, 3rd pl., weened, 96 (cf.
Wend)

Weopen, weep, 13, 17, 19, 25

Werne, refuse, 65 (cf. Warne)

Wite, keep, tend, 33, 34

Wohem, who them, B. 32

Wurche, do, practise, 21 (cf.
Wirke, Wraght)

Wuste, kept, 102

Ʒaf, gave, 71

Ʒeme, heed, 9 (cf. Ʒeme)

Ʒeode, went, 7, 73, 87, 95 (cf.

Ʒode)

Ʒeorne, eagerly, briskly, 95

Ʒit, yet, B. 2

Ʒwane, 22, 85

Ʒware, where, 78

Ʒwetene, wheaten, 52

Ʒwodere, whither, 23

Ʒwyle, while, 3

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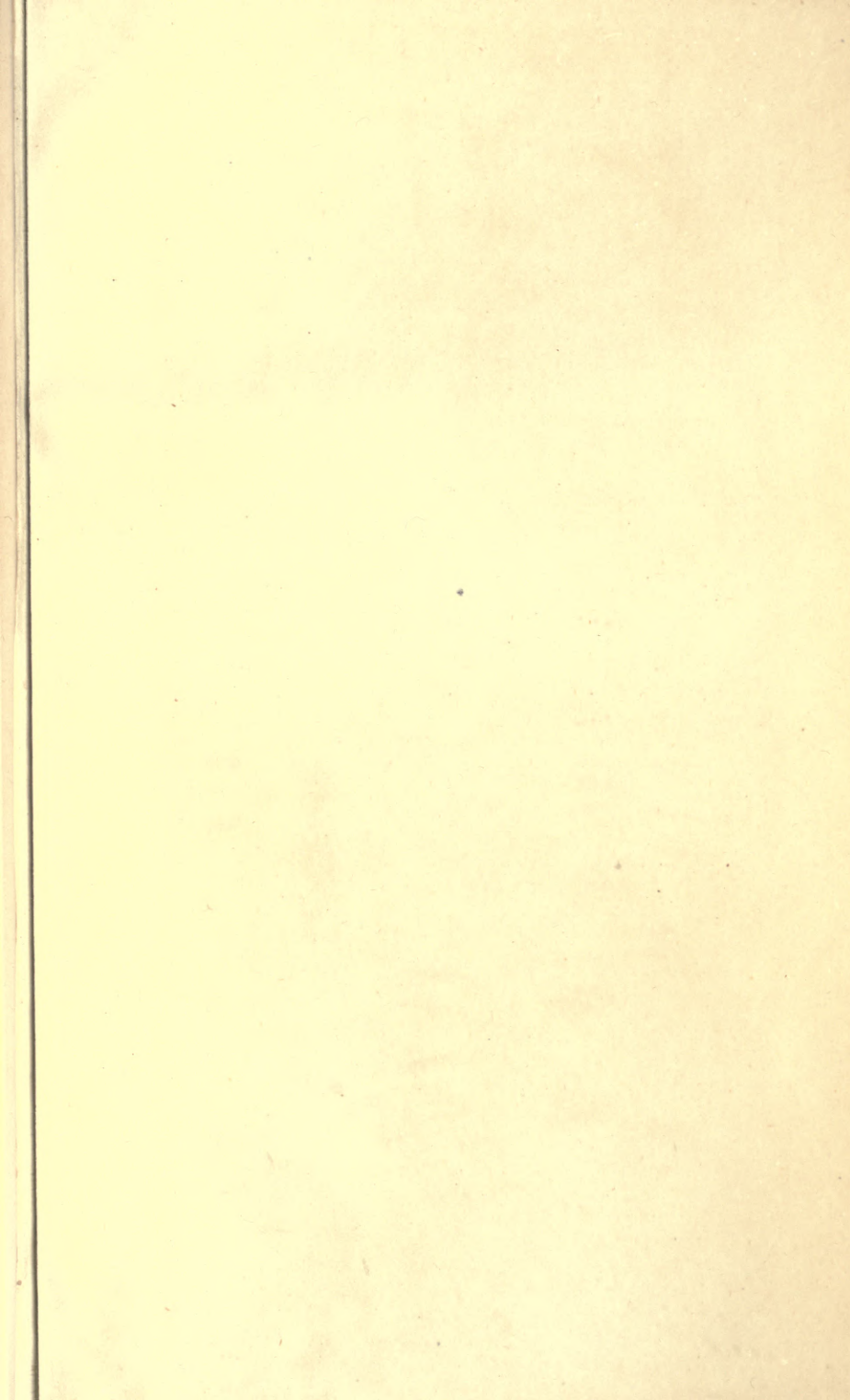
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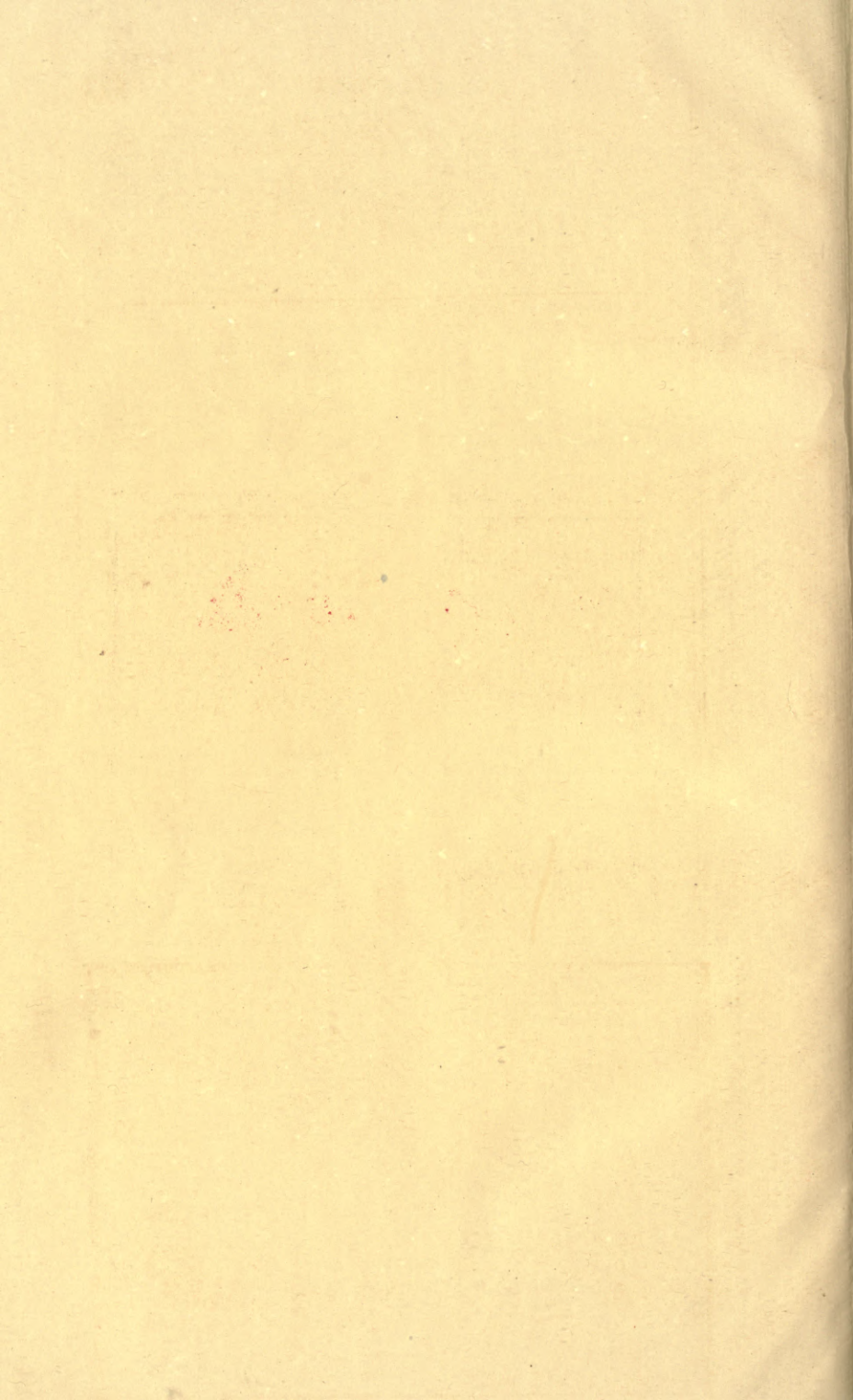
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